THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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Notes on Recent Visitations by the Bishop

In Bucks County

Most of my Sundays in September and October were spent in Bucks County. It proved a favorable time. There was leisure to see the work and meet the people, and, at least in the country districts, things were at their best and busiest.

Trinity Church, Buckingham

The whole diocese ought to take real interest in, and draw much satisfaction from, the very notable work which is being done in Trinity Parish, Buckingham, by the Rev. Mr. Bell, who has been rector for the last three years. Great improvements have been made during his rectorship, and the prospect is most encouraging. It is very rarely that one finds in a rather remote country district so much life and interest centered around the Church. A recent legacy of some $15,000 has been a great help. The rectory has been renovated, and is a most delightful and attractive dwelling. Mr. Bell is farming his five acres with much effect and skill. The parish has undertaken a useful social work in the neighborhood, and its influence is felt far beyond the limits of its own membership. At the Confirmation Service the church was crowded, and a large part of those present were young people. An informal reception at the rectory followed, and on all sides were heard expressions of devotion to Mr. Bell and his family, and lively interest in all aspects of the work.

The Newtown Country Mission

Of the numerous missions and stations under the direction of the Newtown Country Mission, seven were visited. The work is going well everywhere. If two are singled for special mention, it is because of the exceptional interest of the situation in each case.

Dolington

One Sunday afternoon Dolington was visited, a small village about four miles from Newtown. The work has been in charge of Mr. Teison, a candidate for Holy Orders, now in the Divinity School. By faithful visiting and teaching, he has stirred and attracted many people in the neighborhood. Services are held in the village hall, which, up to his coming, had not been used for religious purposes, nor are there any churches near at hand. On the occasion of my visit the little hall was crowded, and only one of those present had had any previous connection with the Episcopal Church. Twelve children were presented for Baptism. They filed up the steps to the platform, and I administered the sacrament there from a little glass bowl upon a table. It was a very memorable occasion, and the congregation joined in the service in a wonderfully hearty and impressive way.

Southampton

The following Sunday afternoon I visited Southampton, where Mr. Patman, another candidate for Holy Orders, has been doing a most faithful and devoted work for

nearly a year. There, again, the village hall is used for services. It was quite full, with only a small number of our own people. There was the same earnestness and heartiness. Four children were baptized. There are no churches in the village. Already Mr. Patman has on hand a fund of $1,100 with which to buy a lot. The plan is to purchase a portable chapel for temporary use here until a permanent church is built, when the chapel can be moved to another place.

The Mission House at Newtown

I cannot speak too highly in commendation of the training and experience which the lay readers are receiving in connection with the Mission House at Newtown. Of course it in no way conflicts with, or duplicates, the training given in the Divinity School. What purely intellectual training is given is aimed to make up defects of early education, so as to open the way for entrance into the Divinity School. The main stress of the work, however, is all on the practical side, and here are found its chief fruits. In each case the steady unremitting work of visiting scattered country households, and of ministering to small groups of people gathered together on Sundays in some village center, has brought to the men a new insight into the meaning of pastoral work, and has deepened and steadied their enthusiasm. Mr. Emhardt is showing a very rare devotion in the heavy burden which comes to him in the oversight of this work. I commend it most earnestly to the attention and interest of the whole diocese. There is no reason why it should not be repeated in other country parts of the diocese.

Anniversaries

In September the Rev. C. S. Lyons celebrated his twenty-fifth anniversary as rector of St. Alban's Parish, Roxborough. He has had no other charge since his ordination, and his patient and faithful ministry has borne much fruit. The parish has never been quite self-supporting. It still receives help from the Sustentation Fund. The neighborhood is, however, rapidly building up, and the people are earnestly working for financial independence. It is hoped this may be accomplished as a well-earned tribute to Mr. Lyons at this time.

In October, St. John's, Cynwyd, celebrated its fiftieth anniversary. The Rev. Mr. Hoyt went there in 1896, after the church had been closed for a year, and the work seemed almost hopeless. It is a story of wonderful recovery and growth. The improvements and beautiful buildings are only the outward and visible sign of a real spiritual strength and energy. It was here, in the mind of Mr. John Marston, that the idea had birth of the Sunday-school Lenten Offering for Missions, and the parish has maintained its missionary interest steadily. In many ways these suburban parishes are becoming the strategic points in our Church life and expansion, and St. John's, Cynwyd, is well in the van of this advance. In both these places I was privileged to preach at the anniversary celebrations, and to congratulate the rectors and their people personally.

The Bishop's Fund

The number of parishes and missions which give the offering taken at Episcopal Visitations to the Bishop's Fund is steadily increasing. Last year the total number was 140, as against 109 the year before. This seems to show a growing appreciation of the usefulness of this fund, and of the incessant and pressing demands made on it. Many grateful thanks are due for this. But it would be an added cause for thankfulness if the remittance of these offerings by the accounting wardens were promptly made in every case. Delay in such remittance—and it is not uncommon—puts a needless strain upon the fund, and sometimes makes prompt relief of grave necessities difficult, if not impossible. It would also help if the clergy would explain just what the fund is for. There seems some confusion abroad as to the difference between the "Episcopal Fund" and the "Bishop's Fund" to the obvious loss of the latter.

Confirmation Services

The annual Confirmation Service in each parish and mission should center around those, be they few or many, who are to be confirmed. It is pre-eminently their service. It marks, or it should mark, if their preparation has been thorough, a unique spiritual crisis in their lives. Their religious experience, in its fullness of faith, surrender and service, dates from their reception of the Confirmation gift. All other interests should be subordinate to this. More particularly, the whole service should be planned with this one end in view. It may be doubted whether a festival rendering of Morning or Evening Prayer, with anthem settings of the Canticles, to say nothing of an "Offertory Anthem" calculated to tax both the histrionic ability of singers and the musical aptitude of hearers, is a desirable adjunct.

It seems a bad, because a wasteful, combination. It misses the main point. It loses a great chance. Perhaps one might dare to say that it "grieves the Holy Spirit." It would be surely better to strive for simplicity, heartiness and common devotion. There is much to be said for using the Confirmation Service by

itself, with four or five really familiar hymns and tunes. And, in many cases, a Confirmation on a week-day evening, rather than on a Sunday, will be found to leave behind it, by virtue of its very quietness and unobtrusiveness, a deep, personal and intimate impression on the minds and hearts of those confirmed. In the scale of permanent spiritual values, this would more than compensate for the exhilaration, and excitement of elaborate programs and crowded seats.

Why Not More Duplex Envelopes?

It is rather inexplicable that the use of duplex envelopes in our parishes and missions, does not increase more rapidly. There can be no question of the financial wisdom of this method, nor of its manifold fruitfulness in parish life. Beside this, it has been proved equally applicable to and available for, every sort of congregation. It does involve a little extra work, and a rather more complicated system of bookkeeping. But the extra work can easily be sub-divided, and thus becomes a means of attracting and attaching new comers to the service of the Church. No one doubts in any other business that efficiency is by far the best economy, that it pays best in the end. Why does not the Church, intent on the "King's business," follow the same rule?

Philip M Rhinelander

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Enthusiasm for Christ

"There are no Foreign Missions!"

Thus begins a paragraph of the Pastoral Letter of the House of Bishops read at the last session of the General Convention. The paragraph continues:

"But in every land, in new and wonderful opportunities of service, the voice of Christ is calling; behind the slowly, but surely, dissolving mists of misunderstanding and prejudice that have clouded Christendom, the face of Christ is shining; and through the manifold activities, movements, changes, aspirations, and yearnings of our social, industrial, intellectual life, the love of Christ is throbbing like a great heart, to the world—the unchanging, unfailing dynamic of truth and peace."

The words suggest a clear vision of the environments and the possibilities of Christian service to-day. Like a clarion call they come to those Christians whose conception of religion is exhausted by belief and worship and ethics and giving; for they breathe of an enthusiasm which must needs be contagious, once it is understood and grasped.

It was the well-balanced Addison who believed that "devotion, when it does not lie under the check of reason, is very apt to degenerate into enthusiasm,"—words quite characteristic of the religious attitude of the early eighteenth century. There are those in this second decade of the twentieth century who still have the Addisonian temper, and who try to keep their devotion "under the check of reason," or at least under the check of something, lest it "degenerate" into enthusiasm. But such is not the case with the bishops in this part of their pastoral letter, or with those who catch the meaning of their words of wisdom.

It is dawning upon the consciousness of Christians and churchmen that the "commissions," whose name is coming to be legion, are not committees upon whom devolves the sole responsibility of the subjects given to their care. They are rather committees whose special work is to stimulate enthusiasm for those vital elements of Christianity which they are making their special study.

The same thing is true of the Board of Missions, to which we look, not as a committee having sole charge of a work, but as a band of leaders to tell us what is needed and what is being done, and to guide us in our enthusiasm for Christ.

The essence of the Christian religion is the spreading of the good news of salvation through Jesus Christ. There is nothing selfish about it. The Christian who is devoting his efforts to the saving of his soul has not even commenced to be a Christian in earnest. This comes only when he begins to pour himself out in untiring endeavor to bring others to God.

We often sing in our services,

> Christ for the world we sing,
> The world to Christ we bring.

In words like these we express the spirit of our religion, and only they whose lives breathe with the joy of this spirit know what it means to be a Christian.

It may be a Brotherhood meeting in which men meet to seriously consider what more they can do for Christ; it may be an Auxiliary meeting where the women meet to seek new opportunities of service; it may be the painfully calculated "apportionment" columns where parishes are given some estimate of their strength, in order to do the utmost of their ability; it may be a vestry meeting where ways and means are taken into consideration to support and spread the kingdom; whatever it may be that concerns us, it is but a new channel in which our enthusiasm for Christ can express itself, and all these channels are part and parcel of the one great whole—the carrying

of the good news of Christ to those who know Him not.

"The love of Christ is throbbing like a great heart to the world," and those throbs are felt chiefly by contact with the heartbeats of Christians to whom Christ is all and in all, and who are therefore consumed with a great divine desire to bring men and women to Christ. There are many missions in countries we call foreign, but while the countries are foreign, the work is not foreign to our interest, for wherever there are men and women living without God in their lives, there is but another opportunity for us to express this enthusiasm for Christ in definite concrete form.

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Christmas Giving

People are beginning to ask, "What's the use of Christmas giving?" There is a prevalent feeling that somehow we have gotten away from the original idea of it, whatever it was, and that the heart has gone out of it, and only the custom remains to plague us. Therefore some counsel an abandoning of it altogether. Is not the trouble due to the fact that, as a rule, we give to those who have given or will, we fear, give to us, and to whom we give principally "to save our face?" "If ye do good to them that do good to you, what thank have ye?" asks Christ, and there are a great many who are quite ready to admit that we have no thank at all, no pleasure or satisfaction in such giving.

Loveless Giving

When the disease is diagnosed, the cure is comparatively easy. What is needed is to let love, rather than pride, govern our giving; to make our gifts to those who give to us merely tokens of our love or esteem, which shall be evidenced by the fact of our giving them rather than by what we have paid for them; to be careful to avoid any possibility of embarassing others by giving to them more than they can conveniently give to us. We should be content to run the risk of giving less than we may receive from our friends; it will probably only happen once, and in any case our peace of mind when January bills come in will be greater.

Pride or Love

"When thou doest an alms, let not thy left hand know what thy right hand doeth." Why not try following Christ's rule this Christmas? If we will keep our remembrances to our friends, who do not need our help down to the simplest character, we will be able to make gifts that will bring real Christmas cheer to those who do need help. The anonymous gift, the one in which the recipient will not know who is his benefactor, is the ideal one, because every possibility of a selfish motive is excluded. There are inumerable ways in which such gifts may be made; the Santa Claus Mail, the various hospitals, the varied needs of the City Mission, the many cases in which your rector will be glad to serve as your almoner. Or, you may send money, or a check made out by your bank, and without your name appearing on it, to those who you know will be glad to have it, but to whom it would be hardly courteous to give direct. If we will but bring ourselves to the point of renouncing silly pride, defying burdensome custom and applying the suggestions of Christ to our Christmas giving the joy will come back into it, and no sacrifice will be regretted.

Keeping the Left Hand Ignorant

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Corporate Communion

This is not a felicitous expression, but it has come into considerable use of recent years to designate a service at which an organization, as the Girls' Friendly Society, Brotherhood of St. Andrew, etc., receive the Holy Communion with intention to invoke God's blessing on their common purpose and secure His strength in its fulfilment.

There is, however one Corporate Communion which seems to be falling into neglect—the Family Corporate Communion. In former days, it was a customary habit for the Christian family to come together to the Holy Table, and to kneel side by side when possible, at the altar rail, and when absent members of a household returned, it was a beautiful feature of the reunion that the re-united family should thus attend together. This estimable practice seems to have fallen into disuse. It is no uncommon thing to-day to see children coming to their first Communion—a most important and sacred step in their religious life—and their parents, though themselves communicants, absent from the altar. Teachers of religion and morals are everywhere bewailing the centrifugal forces which tend to break up the solidarity of the family and weaken the obligations and influences which lie at the very foundations of individual and social up-building. Would not the revival of the Family Corporate Communion impress upon both parents and children a realization of the unity of the household which would be helpful in combating these deplorable tendencies.

We are approaching that sacred season which emphasizes the domestic ties and brings together in thought and heart the separated members at the family hearth. Would it not be well to have in every parish on Christmas day a Corporate Family Communion?

Christmas Shopping

"Peace on earth, good will to men," was the Angelic proclamation at the first Christmas. And yet there are multitudes of people in this supposedly Christian country to whom the coming of the Christmas season means the very opposite of peace, and for whom its consequences are not at all what good will to them would dictate. To the shop keeper, and his employees, to the trolley man, the expressman and the postman it means a week or two of rush and over-work worse than anything they experience at any other time of year, and that brings them to Christmas Day itself too exhausted to enter into its spirit or to participate in its joys, and often with health temporarily or even permanently impaired.

What Should Be and What Is

And why is the Christmas season a dreaded and a dreadful time to all these persons? Simply because so many of us thoughtlessly put off until the last weeks or days what we could do earlier in the year or month with more comfort to ourselves and more justice to others. The remedy has for several years been pointed out, and to some extent applied. The "Shop Early" movement is a thoroughly practical one, and has already had most beneficial results, and peace and good will can be restored at Christmas to great numbers of our fellow men and women when more people see in early shopping an opportunity to bear one another's burdens, "and so fulfil the law of Christ."

The Cause and The Cure

Church Yard Trees

The care of trees is now considered one of the most important duties of the land owner. Evidently the "Chestnut Blight," the latest scourge of the tree, has been sent to this Nation as a stern reminder that our improvidence and neglect will bring their due punishment. Almost every variety of tree now has its special enemy, apart from the lack of treatment and neglect of wounds, caused by time and the weather.

Every churchyard in the diocese has its greatest asset in its trees. Yet how many vestries are making a yearly appropriation for pruning, spraying and planting?

Remember that God's Acre is consecrated—set apart from all profane uses—just as is the parish church. Why then should the building be considered as the first essential? A sound and well-cared-for tree is the friend of man, whether he rests his tired body beneath its shade in life or in death.

The Church, as our Mother, teaches us all things for right living. We learn from Her not only the things of the spirit but the things of the body—our own bodies and the body politic. The rugged virtues of cleanliness, forehandedness and repair are all taught by Mother Church for our physical bodies. Should they not also be applied to our friends the trees?

It takes almost a generation to produce a good tree from a seedling. Every parish which is blessed with a church yard should carefully consider whether or not it is maintaining the grounds, as well as the building, in a high state of efficiency. They are both to the glory of God, and the quick and the dead have equal rights.

SAMUEL R. MARSHALL

On October 17, 1913, there passed away in the evening of his years, the most venerable of Pennsylvania churchmen, and for several years the senior in age of the delegates to the Diocesan Convention, Samuel Reynolds Marshall, for forty-two years vestryman of St. Matthew's Church, Francisville.

Mr. Marshall was born in Nottingham, England, on October 15, 1817. He came to this country as a child with his parents and was but six years old at the time of his father's death. His earliest recollections were of a home on the south side of Market Street, between Schuylkill Fifth and Schuylkill Sixth, or the present Seventeenth and Sixteenth Streets, where his father had established a business as a manufacturer of suspenders. After his father's death his mother succeeded in the business, and when the son was twelve years old he obtained a position in the china store of William H. Richards, on Market Street below Sixth Street, at a salary of one dollar per week. Afterwards he was employed in the home and shop of Joseph H. Wills, on Ridge Road above Willow Street, receiving his board as compensation and forty dollars a year for clothes. Later he took employment with John Whiteman, an engine builder on Front Street above Vine Street. When he attained manhood he was employed by the Southwark Foundry of the American Town Company, where the first contract in Philadelphia for the Federal Government was executed in the construction of machinery and boilers for a steam vessel in the navy. In the service of this company and also of I. P. Morris & Co., he visited North Carolina, Rhode Island and Cuba, where he was one of the pioneers in the development of the resources of the island. From 1853 to 1871 he resided in Wilkes-Barre, and engaged in the manufacture of mining tools and machinery. Since 1871 he resided in Philadelphia at 923 North Broad Street.

Upon his return to Philadelphia, he commenced an active interest in the affairs of St. Matthew's Church, serving as rector's warden, accounting warden, teacher in the Sunday-school, and representative at the Diocesan Convention. In his ninety-fourth year he edited a diary of his personal experiences, giving an account of his travels and summarizing the lessons which life had taught. He presented to St. Matthew's Church a memorial window in memory of his mother and later, a second in memory of his wife, the earlier window being the first memorial erected in the church. He served a term in Common Council in the

original Committee of One Hundred campaign, having been elected from the Twentieth Ward as a reformer.

Mr. Marshall was born a subject of King George III, and in the course of his long life of over ninety-six years, he was contemporary with every President of the United States except the first. Unusual physical powers had been granted to him, and by simple and regular living, he so conserved his vitality, that memory, speech, sight and hearing were granted him until the last. He was a loyal churchman, placing his obligations and duties to his religion above every other concern of life. Even at the end, the last glimmer of consciousness was observed in making the responses to the prayers of the Church.

With the simple faith of a child kept alive during all of his years, with the serene hope for eternity which had never weakened, with an abiding love for his fellow-men which was ever illustrated by his genial and kindly life, he fought a good fight and finished his long course, keeping faith unto the end. F. S. E.

RICHARD DALE SPARHAWK

On Sunday evening, the twenty-first day of September, 1913, our Heavenly Father saw fit to take unto Himself the soul of His servant, Richard Dale Sparhawk.

For nearly twenty years he served this church—first as accounting warden, then as rector's warden—giving to the Church of the Atonement the whole-hearted love of a deeply loyal and devoted nature. To the last hour of his useful life the work of the Church of the Atonement was constantly in his prayers. In the service of the parish, in the service of the West Philadelphia Convocation, in the service of the Church at large, in the furtherance of its spiritual and temporal welfare, he was indefatigable.

The secret of his personality, of his sound judgment, of his intense interest in the Church is found in the words that he adopted as the working principle of his life—"What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with God?" Did man ever live nearer to his ideals than this man? Of him it may be truly said that he obeyed the still small voice each hour of his life.

To look back upon his completed life is to recognize the high privilege that was ours in owning him as friend and counsellor.

For all he was and did; for all he is to be and to have we give God thanks.

In reverent respect for his memory the rector and vestry of the Church of the Atonement have ordered this minute to be sent to the members of his family, and to be published in THE CHURCH NEWS.

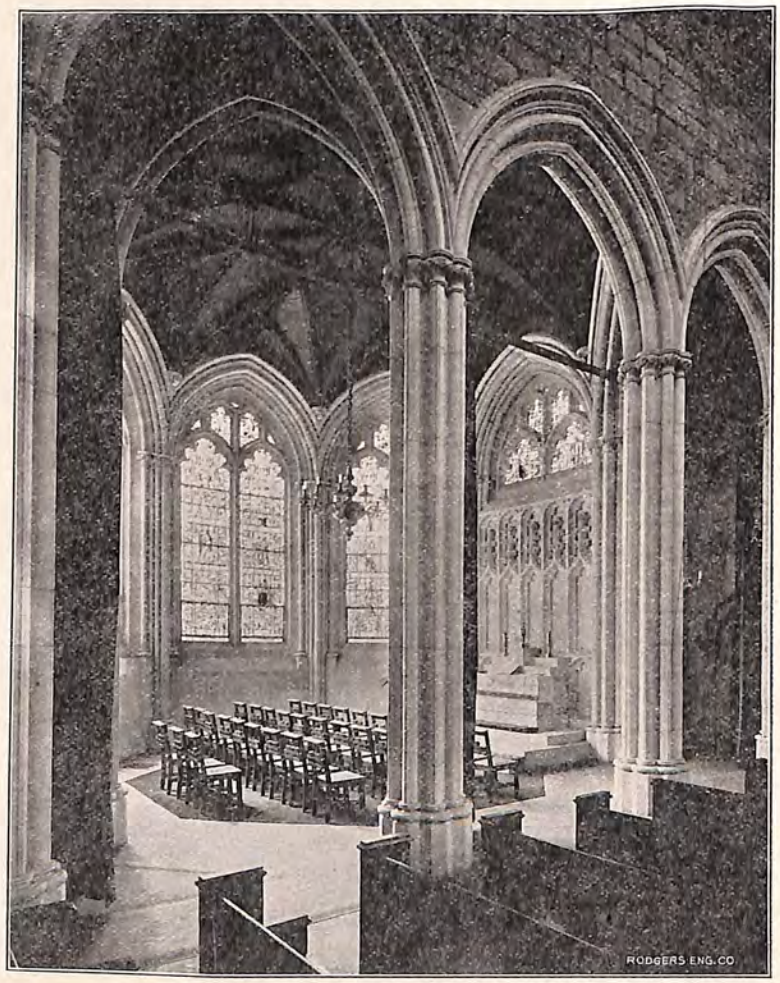
CHARLES W. SHREINER, Rector.
J. V. MARTIN, Secretary.

STARVING!

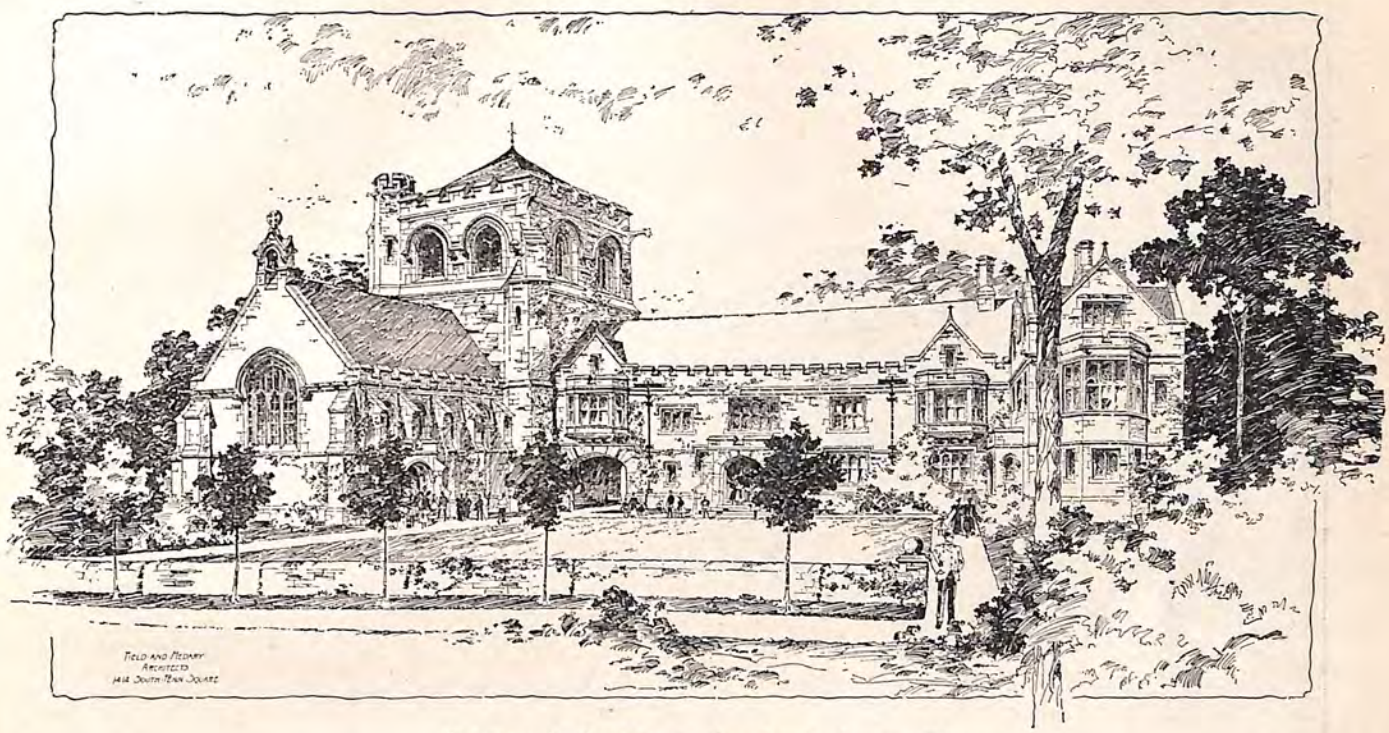
The Rev. Henry L. Phillips, 751 South Fifteenth Street, archdeacon of colored work in the Diocese of Pennsylvania, has some children that are starving, and what may seem very strange, he will be obliged to adopt others.

There is one at 935 Mercy Street; one at 1308 South Thirty-fourth Street; one is temporarily sheltered in the Philadelphia Divinity School and at 1332 South Markoe Street, and the other at Eighty-fifth and Eastwick Streets (Elmwood). This last is threatened with expulsion from the private room where it is now living—though by no fault of the owner of the house. For this child a lot is soon to be bought. But how can it find shelter and comfort on a vacant lot in this bleak weather? A *portable chapel* is needed for it. I suppose about $600 would prevent this child from freezing to death. When not needed any longer, said chapel could be used for some other place.

The Divinity School work needs about $18,000 for lot and parish buildings. *It is a real need.* Who will help to clothe and feed these starving children, and so feed and clothe the Christ, who says, "inasmuch as ye have done it to one of these least, ye have done it unto *Me*"?



CHAPEL OF ST. JOHN'S, LOWER MERION



ARCHITECT'S DESIGN FOR ST. JOHN'S, LOWER MERION

THE GOLDEN ANNIVERSARY OF ST. JOHN'S CHURCH, LOWER MERION

In the month of August, 1863, President Lincoln appointed a National Thanksgiving, calling upon the people to assemble in their respective places of worship to make acknowledgment of God's mercies in giving notable victories to the armies of the Union. On the sixth day of August, the Feast of the Transfiguration, this service of thanksgiving was held in a new church, St. John's, Lower Merion, the builders having hurried their work to completion in order that the church might be ready in time.

The Golden Anniversary of St. John's parish was observed with appropriate ceremonies, commencing Sunday, October 19th, and including the meeting of the Convocation of Norristown on the 21st. Few, if any, parishes have been fortunate or wise enough to adopt at the outset of their building operations, as did St. John's, a comprehensive plan for the erection of church, parish house and rectory as one group of harmoniously-designed and connected buildings. All that remains to be done to complete the design is the building of the nave.

But, beautiful as are its buildings and grounds, the chief claim of St. John's to a lasting place in the history of the American Church rests upon a spiritual movement which originated in the parish and has since spread throughout the Church. As Bishop Whitaker once said, it was an eventful day in the history of the Church in the United States when Mr. John Marston, superintendent of the Sunday-school at St. John's, instituted, in 1878, the Sunday-school Lenten Offering for Missions. A tablet commemorating the completion of the first twenty-five years of the Offering, and to mark the place of its beginning, was placed in the church by the Sunday-school Association of the Diocese in 1903. It was then said that as a result of that movement the children of the Church had in twenty-five years given more than one and one quarter millions of dollars to missions, to which hundreds of thousands have been added in the ten years since then. But even more important than the result of the movement in the money gifts of the children have been the results in the educative effect of that yearly giving upon the present adult membership of the Church. It has undoubtedly had much to do with the evident reduction in both the number and the vociferousness of the people who "don't believe in missions." And it is an institution which there is every reason to believe will be a permanent feature of Church life in this country. Mr. Marston was one of those of whom it can be most appropriately said, as does the tablet to his memory, "Their works do follow them."

Mr. F. J. Romanes, Superintendent of the Boys' Club of our Diocesan Church Club, sends a pathetic appeal for more volunteer workers to assist in the growing activities of this work. There are nine hundred boys enrolled. He writes, "With one man coming Friday evenings and one lady teaching dancing one evening, what can I do alone with all these fellows." Surely of the enrolled hundreds in the Church Club there must be some willing to give (besides money) something of time and self to further this cause so fruitful in possibilities of uplift. The Club is at Howard and Somerset Streets.

Bishop Lloyd, president of the Board of Missions, sailed for The Hague on November 1st to attend the meeting of the Continuation Committee of the Edinburgh Conference, as its representative.

CHURCH, PARISH HOUSE AND RECTORY, ST. JOHN'S, LOWER MERION

CONVOCATION OF NORRISTOWN

The fall meeting of the Convocation of Norristown was held at Christ Church (Swedes') near Bridgeport, Rev. William W. Taylor, rector. The Rev. Robert J. Johnston, rector of the Church of the Saviour, preached the sermon, and the excellent choir and a congregation that quite filled th church gave a heartiness to the ervice quite unusual at meetings of Convocation. Lunch was served in the new parish house, a simple, but substantial and serviceable building that will mean much to this old parish. Like the parish house at St. Paul's, Glen Loch, it has a large and well-lighted basement, where various forms of recreation can be indulged in by boys without fear of damaging the building or its contents. Some parish houses are, by their very elegance, made unfit for some of the work that should be done in connection with them.

It developed during the meeting of the Convocation that the necessity of convincing the new Commission of Church Buildings of the wisdom of any proposed purchase of land or erection of buildings for any Mission before the same can be gone ahead with is necessarily productive of some delay, but this will be fully compensated for if by making it impossible to act in haste it also removes the probability of repenting at leisure.

CONVOCATION OF CHESTER

In connection with the meeting of the Convocation of Chester at Cynwyd in October there was a missionary meeting the evening before, and a quiet hour and conference with the clergy the next morning, conducted by the Bishop Suffragan. Among the reports from the missionaries especial interest at ached to that of the Rev. E. L. Sanford, of St. Mark's, Honey Brook, and St. Mary's, Warwick, in which h gave a very clear description of the conditions he found in those strictly rural, and somewhat remote portions of the diocese. Partly because of what he related in regard to the history and present condition of certain endowment funds, and because similar conditions were known to exist, or to have existed in other places, the Convocation authorized the appointment of a committee, consisting of the Dean and hree laymen, to examine into the present condition of endowments or other special funds belonging to any parish or mission receiving aid from the Convocation, with power to make recommendations to those in charge of such funds, and to report to the Convocation any matters of importance or interest in that connection. The Dean appo nted the following on the committee: W. W. Montgomery, Esq.; Edward F. Pugh, Esq.; Mr. J. J. Collier.

Any parish or mission receiving aid from the Convocation may call upon this committee for advice in the care or investment of their funds.

RURAL CHURCH WORK
III.

By The Rev. E. L. Sanford.

It has become a fixed idea in the minds of all who have been studying the rural problem, that the great hope of the rural community lies in keeping the children of farmers on the farms. This means building up an intelligent agricultural class, and accumulating instead of dissipating those personal forces which, more than natural advantages, more than capital, make for the well-being and livableness of a community. Here and there we see signs of the coming of the time when this idea will be realized. We see that the intelligent land-owning farmers are beginning to educate their sons and daughters for the new era in farming instead of sending them to the towns to learn how to get an easier and pleasanter living. We see now and then returning prodigals coming back to take up land. At intervals we find schools where the new agriculture has already claimed a place in the curriculum.

And yet, so far we are only admitting that if the right direction could be given to the minds of the rising generation, they could be better employed in studying how to make life worth living where they are, than in seeking ways of escape to fields that have been more fully exploited. As a matter of fact, the new farming appeals to the student of social science, to a farmer here and there who is ahead of his time, and to some individuals who have found by experience that there are worse things than being a farmer; but it has not yet filtered down into the consciousness of the average country child. The situation reminds me of the dilemma of the country parson who was discovered by a parishioner shrinking into a fence corner to escape the teeth of a big dog that was barking at him furiously. The farmer was disgusted and exclaimed, "Don't you know that barking dogs never bite?"

"Y-yes!" said the dominie, "I know it and you know it, but does the dog know it?"

So you and I know that there is a bright and happy future for the country child right here where he is being brought up, if he will prepare himself to take advantage of it; but unfortunately just now the child does not know it.

Who is going to teach him? And how?

Before we can answer either of these questions, we must get a clear idea of what are the conditions of a happy country life. They are, of course, a competence, that is, the ability to provide not only the necessaries but some of the comforts of life; and a capacity of enjoyment that shall be fitted to the requirements of such a life. I mean to say that it is not enough to be able to secure by one's labor a fair share of the material rewards of labor and to do it within such reasonable hours as shall allow a proper amount of time for special enjoyment and reading. If that were enough the solution of the rural problem would be purely a matter of secular social service. It would be a problem that could be met by the Department of Agriculture teaching good farming, and a league for social service providing good entertainments.

But that is not enough, good as it is, and necessary.

The weak point is, that it makes better farming a mere source of greater revenue, which in turn will provide better and more entertainment. The logical result would be to give us eventually a larger number of retired farmers in our country villages, and a larger tenant class on our farms. The effort of the farmer would be to get more and more land, until he owned enough to rent for a good income, and then put in all his time in the enjoyment of his money in the only way that he could think of, which is, by moving off from the land and living in a town where there are frequent opportunities of being entertained.

The whole tendency is condemned by Isaiah, in his lament over the disintegration of the rural community. "Woe unto them that join house to house, that lay field to field, till there be no place."

We need to make the farmer love his land, and love the work, so that he shall feel that it would be a sore affliction to be obliged to leave it and settle down to the narrow and degrading life of leisure in a country town. In order to do this we must manage to teach the children something more than how to make a living or even how to make a good living. We must teach them how to live in touch with their surroundings.

Herbert Spencer's saying that "Life is the continuous adjustment of the internal relationships to the external relationships" (I am not sure of the words, but that is the substance of it) will bear an application wider than that to the process of respiration and alimentation, the continuance of which is the condition of animation. A living being must be in all his nature in adjustment with all of his surroundings if he is to be said to live his life to the full. It could hardly be called life in the Latin Quarter of Paris to stay there with no love for art; it could not be called life to be forced into financial circles in our great cities, with no love for or part in the "Game." To live under any conditions must mean at least to be in sympathy with those conditions, to be part of what those conditions are bringing forth and to feel a pride in it. Now here is just where those who have had the training of country children seem to me for the most part to have failed to see their duty.

In the family the child is taught to work because work is the condition of having the things that he needs. The animals and the growing things on the farm are viewed as are the raw materials in factories, and are valued for what they will bring in cash. In the school he is taught the elementary things that are at the basis of business, and beside, some of the things that have gone on in the great world outside, such as wars which to the mind of school historians seem to constitute about the whole of history. In the church, or in the Sunday-school which too often takes the place of church to the children, he is taught the Christian religion, or some scattered fragments of it, as that religion has filtered down through several strata of political, social and philosophical formations, of none of which he has the slightest conception and of some of which the less he knows the better.

Now if the child's mind were the clean slate that it is sometimes supposed to be—a blank whereon one may write what he pleases—it would not be so bad. But I suspect that if the mind of a child were to be correctly read, it would be found to be more like one of the old Palimpsests whereon various things have been written right over one another. At first glance one thinks that it is a comparatively modern document, but careful study reveals the older and more precious writing. So underneath the writing of the parent and the teacher, lay or clerical, there is what God has written in the mind of the child. In other words, there is the child's innate conciousness that the world was made for him to enjoy, and superinduced upon that is the vague notion

that work and school and religion are three necessary evils that stand in the way of his enjoyment of it.

Just to bring out what I think is the normal attitude of a real country boy in good health, I am going to suppose the case of a little fellow who some bright day plays truant, and goes off with his dog into the woods. There is harder work done that day than would have been asked of him in harvest, and more real studying done than would have sufficed to learn a week's lessons, yet he comes home thinking that if he gets "His'n" he will have had the worth of it. Where is the charm? Is it not simply that he and the dog understand each other and have the deepest sympathy in the life of out of doors? In other words, the country boy and girl both love their native element enough to brave punishment to get into it. Yet we see that, later on, the men and women that they become, want to get away from it and go into the towns.

The trouble is that their "First love" was educated out of them. I will venture to say that if they had been taught as little children that it was right to love the woods and the wild things, and that the creatures on the farm and the growing crops were their natural subjects of study, and were living out their limited lives in companionship with the higher lives of people and children; if in school the wars between birds and insects and between insects and plants were given as much attention as the so-called Wars of the Roses; if in Church the Saviour's conception of the Kingdom of Heaven as a higher department in nature had been taught instead of the imperial conception that came in with the union of Church and state, then the country child could have seen himself reflected in his surroundings, they would have grown to be a part of his life, would become his inseparable friends.

Then we could set him as his task in life to improve the land, to develop better stock, to make his crops more abundant, to work for better roads, better schools and better church accommodations and expect him to see these things as being all parts of the fullest expression of what he himself is and thinks and feels. In the financial world men keep on accumulating money long after they have more than they can possibly use, and they do it partly because it has become their life to play the game, and partly because they have become so involved in the commercial interests of the nation that they feel a responsibility for the people who have become dependent upon the stability of those interests. There is no reason in the world why the life of a farmer should not be considered a career in the same stimulating sense, and with far better reason.

I ask, Who is going to teach the country child these views of life? Of course his parents ought to, and would if they knew how, and if they knew how much it would increase the interest of the children in their work. Of course the school teachers ought to, but they have their limitations. To try to teach a lot of children of different ages all the different subjects in the different grades, and to do it in one room in a few weeks of short days is to attempt the impossible, and that is what the one room district schools amounts to. It comes down to this. If the Church does not make the start, the thing will not be done. It is a case the like of which the Church has had to deal with over and over again. As in the case of hospitals, universities, theaters and so forth, the Church exploited the field in the spiritual interests of the world and then secular society took them up and developed them, so in this matter of giving the right tone to the education of the country children, if the Church does not begin it, it will not be begun for a long time.

You will ask, "How is the Church to give the children a view of life that shall make their life on the farm attractive and ennobling?" "What text-books would you recommend?"

I recommend the Bible as the source book, the Prayer Book as a manual, and the Christian Year as the method.

But I do not recommend any system of instruction that calls for a corps of trained teachers or for a detailed course of study. In either case we are bound to fail, because the teachers are not here, and because the children come from all sorts of distances and must of necessity be more or less irregular in attendance.

The thing is to give some clear cut thought each Sunday that shall find its confirmation if possible in the experience of the child. It makes far more difference whether the thing you teach finds an echo in the child's nature, and roots itself there as part of his consciousness—gets in to that subconscious mentality of his from which his later actions are to get their inspiration—than whether you have covered the whole range of theology. My own method is to have some portion of the Church Catechism recited by the entire school, and then to select some topic for special emphasis. In placing that emphasis I try to state the truth in the terms of some Bible story and then question the subject into the children and then question it out again. By questioning it in, I mean that the substance of the lesson is contained in a few set questions and answers privately handed to certain children beforehand so that the lesson outline can be rehearsed in dialogue between individual children and myself. By questioning it out of them, I mean drawing out the thoughts of the children themselves by asking questions that call for an expression of individual thought. The object of the first exercise is to familiarize the children with suggestive verses of Scripture, and the object of the second is to help them to feel the reality of religious truths as a part of their own personal life.

The whole system is old and familiar to all catechists; but right here is where I think we can introduce a helpful innovation in the telling of Bible stories. We can tell those that have their chief mission in showing the relationship between the agricultural life and the development of the highest conceptions of God and man. We can tell them in such a way that the children may go through some of the process by which the religious thought of the church has been shaped. For instance, suppose we tell the story of the Garden of Eden. There is that in the story that appeals to the child's imagination. The beauty of it fascinates him, but he looks on it as something that must have gone by long ago and irredeemably. Happiness like that was too good to last or be true. The idea of everything growing without any trouble does not coincide with any condition of which he can even dream. Now suppose you tell the story just as it is in the Bible. There is a cause for all this fertility. The Garden had been subjected to a process of irrigation (see Gen. II. 10). This meant that some one had to work, for irrigation as the ancients understood it involved going all over a lot and drawing little trenches with one's toes to lead the water where it was needed. So there you have it. Paradise and work are perfectly consistent with each other. The thing is to get to work in a proper spirit. When you take into view the

nature of the Jewish festivals, the provisions of their laws, the character of the songs that have come down to us, the farmers' proverbs, the meditations on nature and God, and the Parables of Jesus, it is easy to see how one could teach about all that the children need to know for their souls' health in terms of their own surroundings and experience. And if this were done religion would not only be fascinating to the children but all their surroundings would come to be sacred in their eyes. And their labors (for they all have to work) would get an added dignity and value in consequence. The fact is that to teach religion in that way will be not only to adapt ourselves to the natural workings of the children's minds but to follow the actual course that the Bible tells us was taken with the race in its religious childhood. Of course it means that the country parson must blaze his own path in preparing lessons, and that he must spend much time in the company of children and make them a real study. This, in addition to the other occupations outlined in my two former papers would make his work very superficial unless there is to be a radical change of policy, and he is to be allowed to concentrate his work on a more restricted area. The question must be continually raised: Is the reconstruction of the rural parish of enough importance in view of its place at the root of all the well being of the rural community, to warrant giving it a pastor who can gather one flock around him and attend to its needs?

If this shall be answered in the affirmative, I believe that the Church can do a work in the next few years that will give it the place that it ought to have, at the very heart of the life of the rural community.

THE CHRISTMAS FUND

The Christmas Fund, so-called, was inaugurated years ago by Canon of the Diocese to relieve cases of need among the disabled clergy of the Diocese, or the widows and orphans of deceased clergy. The fund is replenished by the offerings of our congregations on Christmas Day. The "running expenses" of the Christmas Fund for the past year amounted only to $12. It is earnestly hoped that the offerings for the Fund this year may be larger than ever before; it brings relief sadly needed to many who without it would be desperate.

MEMORIAL TO BISHOP WHITAKER

An Appeal

The Church of St. Barnabas, West Philadelphia, is rapidly approaching completion, and will be a beautiful Gothic structure worthy of the diocese and of the good Bishop whose name it bears. The committee in charge have done everything in their power to make the suite of buildings adequate to our needs. The half-built parish building will now be finished and a rectory is provided. All this was absolutely necessary. The committee cut out every item of expenditure which was deemed non-essential. There is no tower nor any vestries; these must be built afterwards.

We are sure that, considering the many claims which come before the churches, the rectors and congregations have responded generously. Sixty-two thousand dollars is not a small sum to raise. Yet unless some generous persons or a few of the wealthy churches will come to our aid we must fall short in a humiliating way.

We shall be ready for the consecration of the church about Easter and if an organ is to be installed in time for the ceremony we should give the contract at once, but at our last committee meeting this was reluctantly postponed, as there was no prospect of paying for it. We are hoping that some lover of Christ's church will respond by donating the organ. This would cost about $3,000. We do not want to face the dedication service without instrumental music! Our little hymnolia would be out of place in a building to seat 675.

We also need pews which will cost about $1,700, or about $30 per pew. Are there not many among the thousands confirmed by Bishop Whitaker who would like to honor his memory by donating a pew?

The following items are not yet provided for: a lectern costing probab y $200; a litany desk, $50; a baptismal font, $150; alms basin, $25; clergy hymnals, $15. We are pleased to mention the gift of a handsomely carved altar by Mr. William E. Scull of Overbrook, dedicated to the memory of Bishop Mackay-Smith; and Mr. Mellor of St. Barnabas is donating a beautiful stained glass window in the nave of the church, the subject of which is the Nativity of Our Lord. Cannot some one, or some church, in memory of a loved one now in the rest of Paradise, present to the glory of God one of the above? A stained glass nave window will cost about $300 to $500. Each of the large windows (with five lancet windows) from $1,000 to $2,000 each. We trust that some one who knows the educational value of antique stained glass windows, portraying the life of our Lord, will, for the sake of the little children, place one of these in the memorial church. We hope to consecrate the church in March, so now is the time to act. Kindly communicate with the missionary-in-charge, Rev. William Smythe, Sixty-fourth Street and Haverford Avenue, West Philadelphia.

BOYS' CLUB OF THE CHURCH CLUB

Howard and Somerset Streets

The Boys' Club is now in full swing for the winter. The following classes have been started this winter and others may follow if a demand arises from any considerable group of members: Woodwork, mechanical drawing, gymnastics, dancing, and by the time these notes are in print we shall probably have an orchestra and dramatic club started. The membership is now over 900. This club offers a unique field for true social service to any man or woman who wants to "study character under adversity and to attempt to remove that adversity." It also offers no less a unique opportunity for those who wish to study why the boys and young men of the industrial classes of to-day fail to be attracted by the Church and in what ways they can be won back to the Church and the worship of God. Open every day of the week with an average attendance of between three and four hundred, the superintendent pleads for personal service from some of your readers. The harvest truly is great but where are the laborers?

Mr. Romanes will be glad to answer any questions or make an appointment to see you. Telephone: Kensington 1840.

The Church Club meets at the Boys' Club for supper, inspection of the Club, and reports, on Tuesday, November 25th. The Bishop is expected and those interested are cordially invited to visit the Club on this occasion.

THE BISHOP'S BRICKS FUND

An informal meeting of the Committee will be held at 5531 Wayne Ave., Germantown, on Saturday afternoon, December 6th, at 4.30. The Bishop will be present and will make an address. All those interested are cordially invited to attend.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events

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The Board of Management of THE CHURCH NEWS expects to make in the January issue an announcement of special importance. We have worked out a plan by which it is possible to combine this diocesan paper with a local parish paper: to the financial advantage, we believe, of the parish, and to our advantage in increased circulation and consequent usefulness. If any parishes care to make inquiries in advance of our formal announcement, the Business Manager, Mr. Charles H. Clarke, will be glad to answer them. Telephone, Walnut 349.

Episcopal Appointments for December and January

Wednesday, December 3

Evg. PHILADELPHIA—*St. Ambrose Church* ..... The Bishop

Friday, December 5

Evg. PHILADELPHIA—*St. George's Church, Richmond*
The Bishop Suffragan

Sunday, December 7—Second Sunday in Advent

PHILADELPHIA—*St. Peter's Church, Germantown*
(VISITATION) The Bishop
POTTSTOWN—*Christ Church* ..... The Bishop Suffragan
(VISITATION)

Wednesday, December 10

Evg. PHILADELPHIA—*Christ Church, Franklinville*
The Bishop Suffragan

Sunday, December 14—Third Sunday in Advent

PHILADELPHIA—*St. Timothy's Church, Roxborough*
(VISITATION) The Bishop
PHILADELPHIA—*St. Michael's Church, Germantown*
(VISITATION) The Bishop Suffragan

Wednesday, December 17—Ember Day

Evg. PHILADELPHIA—*St. Nathanael's Church* .... The Bishop

Friday, December 19—Ember Day

Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown*
The Bishop Suffragan

Sunday, December 21—Fourth Sunday in Advent

A. M. ORDINATION
A. M. PHILADELPHIA—*St. Martin's Church, St. Martin's*
The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Epiphany, Germantown*
The Bishop
Evg. PHILADELPHIA—*Calvary Church, Germantown*
The Bishop Suffragan

Sunday, January 4—Second Sunday after Christmas

PHILADELPHIA—*Church of the Good Shepherd*
(VISITATION) The Bishop
A. M. PHILADELPHIA—*Zion Church* .... The Bishop Suffragan
Evg. PHILADELPHIA—*Church of St. Jude and the Nativity*
The Bishop Suffragan

Sunday, January 11—First Sunday after Epiphany

Evg. PHILADELPHIA—*St. Matthias' Church* ..... The Bishop
PHILADELPHIA—*St. Luke's Church, Kensington*
(VISITATION) The Bishop Suffragan

Tuesday, January 13

Convocation of North Philadelphia.

Sunday, January 18—Second Sunday after Epiphany

PHILADELPHIA—*Church of the Incarnation*
(VISITATION) The Bishop
PHILADELPHIA—*Church of the Advocate*
(VISITATION) The Bishop Suffragan

Tuesday, January 20

Convocation of Germantown.

Thursday, January 22

Convocation of West Philadelphia.

Friday, January 23

Evg. PHILADELPHIA—*St. Timothy's Chapel*.....The Bishop

Sunday, January 25—Third Sunday after Epiphany

A. M. PHILADELPHIA—*St. Barnabas' Church, Kensington*
The Bishop
Evg. PHILADELPHIA—*St. Elizabeth's Church*.....The Bishop
PHILADELPHIA—*Church of St. James the Less*
(VISITATION) The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Editors of THE CHURCH NEWS, the Church House, Twelfth and Walnut Streets, and should reach them not later than the 21st of the month.

December 1. Monday

Woman's Auxiliary: Committee on Colored Missions, meets at the Church House at 11 A. M.

Luncheon under the auspices of the Clerical Brotherhood, at the Church House, 1 P. M. Bishop Brewer will speak on "The Home Field and its Apportionment."

December 2. Tuesday

Stated Meeting of Standing Committee. Church House.

December 4. Thursday

Bishop Rhinelander's Lecture on the Creed. Bishop's House, 4.30 P. M.

December 6. Saturday

Meeting on behalf of the **"Bishop's Bricks" Fund,** at 5531 Wayne Avenue, Germantown, 4.30 P. M.

December 7. Second Sunday in Advent

December 8. Monday

Woman's Auxiliary: Domestic Committee meets at the Church House at 10 A. M.

Clerical Brotherhood, Church House, 11.30 A. M. Subject: "The conditions of growth of the Episcopal Church." Speaker: The Rev. Wm. T. Capers, Rector of the Church of the Holy Apostles.

Executive Committee of the Divinity School meets at the Church House at 4.30 P. M.

December 11. Thursday

Bishop Rhinelander's Lecture on the Creed. Bishop's House, 4.30 P. M.

December 14. Third Sunday in Advent

December 15. Monday

Foreign Committee of Woman's Auxiliary. Church House, 10 A. M. Bishop Kinsolving, of Brazil, will speak.

Clerical Brotherhood, Church House, 11.30 A. M. Subject: "The experiences and lesson of a trip to the Indian country of the Southwest last summer." Speaker: The Rev. Carl E. Grammer, D.D., of St. Stephen's Church.

December 17. Wednesday—Ember Day

December 18. Thursday

Bishop Rhinelander's Lecture on the Creed. Bishop's House, 4.30 P. M.

December 19. Friday—Ember Day

Retreat for Ordinands.

December 20. Saturday—Ember Day

Consecration of All Souls' Church for the Deaf, 10.30 A. M.
Retreat for Ordinands.

December 21. Fourth Sunday in Advent

December 25. Thursday—Christmas Day

December 26. Friday—St. Stephen's Day

December 27. Saturday—St. John the Evangelist

December 28. Sunday—Holy Innocents' Day

December 29. Monday

Woman's Auxiliary: Indians' Hope Association meets at the Church House at 11 A. M.

December 31. Wednesday

Woman's Auxiliary: Diocesan Committee meets at the Church House at 11 A. M. Speakers: Miss Mary Blakiston, on the "Home for the Homeless"; the Rev. H. Cresson McHenry, on the "City Mission."

THE CONSECRATION OF THE CHURCH OF ST. JOHN CHRYSOSTOM

Twenty-eighth Street and Susquehanna Avenue, November 16, 1913

And the city lieth foursquare, and the length is as large as the breadth. Rev. xxi. 16.

A lot perfectly square was the problem that confronted the builders of the Church of St. John Chrysostom.

The late Rev. Dr. Henry R. Percival, a learned ecclesiologist, suggested Sir Christopher Wren's famous parish church, St. Stephen's, Walbrook, in the old city of London near the Mansion House, as a plan which, with the addition of two transepts and the addition of an outside dome to give proper height, prominence and dignity, would solve the problem.

In style the church is Renaissance with Elizabethan and Colonial modifications. The whole ground plan is that of a Greek cross, the arms or transepts forming chapels and furnishing the church with five aisles instead of the ordinary three; the nave, with its eight beautiful columns of Vermont marble supporting the dome, forms an octagon.

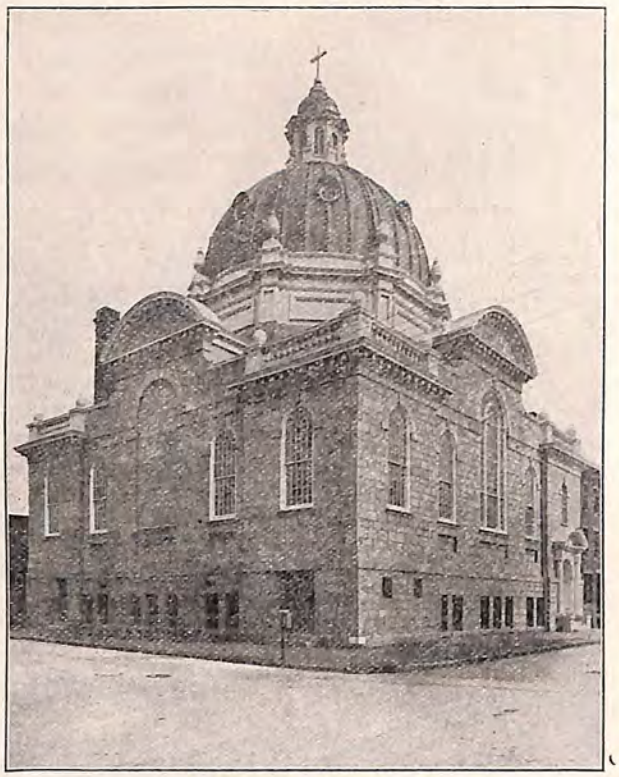
A wainscoting of black walnut eight feet high extends all around the interior. The aisles are of artificial stone of a soft gray color mixed with small pieces of colored marble giving brightness and variety, the whole bordered by mosaic.

The pulpit is a fine one over which is a sounding board necessary on account of the great resonance of the building. The acoustics are perfect and the church is a delightful place both to preach and to sing in.

Baily & Basset, the same firm who built the Church House, were the architects. Two years ago a fine pipe organ costing $5,250, built by Bates & Culley, was installed.

Sunday, November 16th, was the day appointed by the Bishop as the day of its consecration, the last of the debt resting upon the building having been paid last Whitsunday.

There was a celebration of the Holy Communion at 7.30 A. M., at which the Bishop of the Diocese was the celebrant, and, notwithstanding the steady downpour of rain, there was a fair congregation present.



At ten o'clock the consecration took place, and, though the heavy rain continued, the church was filled by a devout and interested congregation.

The vestry leading the way, followed by the crucifer, choir, clergy and Bishop, proceeded to the door of the church, reciting the twenty-seventh Psalm on the way.

The Bishop, having recited appropriate prayers, knocking thrice on the door, demanded admittance in the name of the Lord. The Benedictus to Gounod's beautiful setting was then sung and this was followed by the Veni Creator Spiritus, impressively sung to its plain song setting.

The procession then went to the sanctuary reciting the twenty-fourth Psalm; arrived there the instrument of donation was read by Mr. P. J. Mitchell, the accounting warden.

After the exhortation and the prayer of the Bishop, the procession, of choir, clergy and Bishop, preceded by thurifer and crucifer, passed down the nave to the front singing the hymn "Urbs Beata;" after the benediction at the font the procession then went up the aisle to the altar in the transept where the blessing of the altar and pulpit took place.

The procession then returned to the sanctuary where the prayers prescribed by the ritual were recited by the Bishop at the altar.

All the blessings having been pronounced, the Sentence of Consecration was read by the rector.

Morning Prayer was then read by the Rev. Geo. J. Walenta, rector of St. Simeon's Church; the first lesson was read by the Rev. D. I. Odell, rector of the Church of the Annunciation; the second, by the Rev. Edward Ritchie, rector of the Church of St. James the Less. Then followed the solemn celebration

of the Holy Eucharist with the rector as celebrant. After the creed had been sung, the Bishop in his happy way made a brief address of congratulation. The sermon was preached by the Rev. J. J. Rowan Spong, M.A., LL.B., of the Diocese of New York, from the text ninety-sixth Psalm, first verse: "O sing unto the Lord a new song,"—a new song for the incarnation of our Lord, for His resurrection and ascension, for the coming of the Holy Ghost, for His indestructible Catholic Church with its sacraments and worship.

The offertory was Spohr: "Blessing, honor, glory and power to Him that sitteth upon the throne," and the music of the Mass was Warwick Jordan's brilliant and effective setting.

Evensong ended a happy and memorable day for the rector and congregation of St. John Chrysostom, at which the Rev. C. S. Hutchinson, rector of St. Clement's Church, preached the sermon and the fine volunteer choir rendered the music of Federlein's Magnificat and Nunc Dimittis, the Gloria from Mozart's Twelfth Mass and Festival Te Deum by Warwick Jordan.

The future work of St. John Chrysostom is largely a missionary one on account of the rapidly changing character of the population in this part of the city which will necessitate the raising of an endowment to meet the needs.

The vestrymen of the church are: Mr. Edwin L. Fugate, Jr., Mr. Alfred Harden, Mr. Frank Kneedler, Mr. J. Vaughan Merrick, Mr. P. J. Mitchell, Mr. C. G. Reeves, Mr. John A. Snell; the organist and choir master is Dr. Warren Stirling.

DR. JEFFERYS ON MEDICAL MISSIONS

Dr. William H. Jefferys, of St. Luke's Hospital, Shanghai, will speak at Witherspoon Hall on Tuesday evening, December 9th, at 8.15 o'clock, on "Reasons for Medical Missions in China." The address will be illustrated. Admission is free by tickets which may be obtained at the Church House. The meeting is to be under the auspices of the Tuesday Missionary Bible Class.

Rev. J. M. Hayman has declined the call to become rector of St. Paul's Church, Montrose (Diocese of Bethlehem), and will continue as associate of the Rev. S. P. Keeling at St. Peter's Church, Germantown.

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

The compiler of this department is grateful to such of the clergy as have been good enough to send him copies of their parish papers. From them he has gleaned much "news" which he passes on for the benefit of the diocese. But surely the number received (scarce a dozen, all told) is but a fraction of the whole number of parish papers issued in our diocese. Cannot he have the benefit of the remainder he has not yet seen?

On All Saints' Day the Rev. Elliot White formally entered upon the rectorship of St. Mark's Church, Seventeenth and Locust Streets, Philadelphia. On the following Wednesday afternoon, in the parish house, he was tendered a reception by the wardens and vestrymen of the parish which was attended by the Bishop Suffragan, a considerable number of the clergy and over four hundred members of the congregation.

Rev. Irving A. McGrew, having resigned the rectorship of St. Mark's Church, Newark, N. J., has become a member of the clerical staff of the parish of St. Luke and the Epiphany, Philadelphia. His special duties will be in connection with Epiphany Chapel.

The Rev. T. D. Malan has been appointed lay reader in the French Episcopal Church of St. Sauveur, Twenty-second Street and De Lancey Place, and has charge of that congregation, which has been without a minister since the Rev. Florian Vurpillot was called to become rector of the historic Huguenot Church in Charleston, S. C., several months ago. Mr. Malan, who is of Waldensian-Swiss parentage, was born abroad, but has been an American citizen twenty-one years. He graduated in arts and theology at the University of Geneva, Switzerland, and studied at the University of France, in Paris, and at Taylor University, in this country. He served as a pastor in Switzerland for a period of five years.

The Rev. Jules L. Prevost, M.D., was chairman of the Clerical Brotherhood for the month of November. The speakers for the month were Rev. Dr. Brown (Bishop-elect of Cuba), Rev. I. H. Correll, D.D., Rev. Thos. S. Cline, Mr. Percy L. Urban, late of St. John's College, Shanghai, China.

A noteworthy feature of the past month in clerical circles was the "Round Table Luncheon and Conference" under the joint auspices of the Clerical Brotherhood and Clerical Missionary Association, held in the Club Rooms of the Church Club, Monday, November 10th. The principal speaker was the Rt. Rev. Dr. Roots, Missionary Bishop of Hankow. The Bishop of the diocese presided.

On the morning of October 16th Holy Communion was celebrated in the Chapel of the Eastern Penitentiary by two of the priests of our City Mission (Rev. Messrs. Davidson and Taylor), at which sixty-two of the sentenced inmates received the Blessed Sacrament. This is a single instance of the way in which our Communion is evidencing its desire to minister "to all sorts and conditions of men."

Mr. and Mrs. George Long, of the Inasmuch Mission, have been in New York City for a part of the past month conducting a "Porch Mission" in Calvary Church (Twenty-first Street and Fourth Avenue) looking towards the revival of the Galilee Mission of that parish.

The new building erected for St. Andrew's Mission (parish of St. Asaph's, Bala), on Ashland Road, West Manayunk, was dedicated on Saturday afternoon, October 18th, by Dean Taitt of the Con-

vocation of Chester, assisted by the Rev. Harrison B. Wright, rector. Mr. Paul T. Atkins has been made superintendent of the Mission. The new building is made possible through the gifts of two parishioners of St. Asaph's. It is three stories high, constructed of dark-gray stone. All the furnishings are gifts of parishioners of the Bala Church.

Accurate statistics in the office of the Commissioner of Registration show that there are in the City of Philadelphia a fraction over 355,000 citizens of voting age. Of these 247,000 registered for the last election, yet only 200,000 of these cast their ballot. That is, of these entitled to the privilege, about forty-five per cent cared so little for the franchise that they did not exercise it. One wonders how many of these were members or adherents of our communion.

The Rev. G. L. Smith, rector of St. George's Church (Sixty-first Street and Hazel Avenue), and his people are rejoicing in a recent gift of $3,000 as an addition to the Building Fund. The generous donor makes the condition that within a reasonable time the congregation shall secure a similar amount and indications are that this can be done.

On the Sunday evenings of this fall and winter the rector of the Church of the Incarnation (Rev. Norman V. P. Levis) is taking as the theme of his sermons "Answers to Earnest Questions," discussing the modern intellectual, social and religious problems in relation to the Church.

Mr. Edward T. Davis, prominent in the business and social life of the city and an active and interested member and worker in Holy Trinity Church, Philadelphia, entered into rest October 19th in the sixty-third year of his age. For many years he had charge of the real estate and financial interests of the late William Weightman estate.

Since the adjournment of the General Convention a considerable number of the missionary bishops have visited the diocese and through their stirring appeals there has been a marked increase of enthusiasm for the missionary work of our Church.

Rt. Rev. Charles H. Brent, D.D., our Bishop in the Philippines, was in Philadelphia, Thursday, October 30th. In the afternoon of that day he addressed a crowded meeting of the Junior Auxiliary in Holy Trinity Parish House. The same evening he was the guest of Miss Coles' Bible Class and their friends (a company which packed Witherspoon Hall), where he made one of those masterly addresses for which he is so justly famous. It was a "red letter day" for those privileged to hear him.

The Memorial Church of the Advocate (Eighteenth and Diamond Streets, Philadelphia), Rev. H. M. Medary, rector, has received a bequest of about $500 from the estate of the late Mary A. Chase, the income of which is to be used "for the sick poor of the parish."

A very beautiful chalice and paten of silver with gilt lining, also a brass altar desk of choice design and workmanship, were blessed and used for the first time on All Saints' Day in St. George's Church (Sixty-first Street and Hazel Avenue). They were the gift of Charlotte Blake Powell, in memory of her mother, Mrs. Janet Ronaldson Powell, and her aunt, Mrs. Margaretta Carl Blake. The Gorham Company were the manufacturers.

On the first Sunday afternoon in November a company of over sixty veterans of the Spanish War with many members of the Loyal Legion, Pennsylvania State Society of the Cincinnati and other military and naval orders, attended divine service in St. John's Church, Lower Merion, when their chaplain, who is also rector of the parish (Rev. Henry A. F. Hoyt, D.D.), preached an appropriate sermon. They were afterwards the guests at supper of Mr. Percy Landreth Neel, historian of the Naval and Military Orders of the Spanish War.

"Founders' Day" (the Sunday nearest the birthday of the late George C. Thomas) was appropriately observed on November 2d by the congregation of the Church of the Holy Apostles and its chapels. The rector (Rev. W. T. Capers) preached an appropriate sermon on the theme "The investment of a life."

The twentieth anniversary of the Memorial Church of the Holy Nativity, Rockledge (Rev. F. H. Argo, rector), was observed Sunday, November 2d. At the morning service a feature was the unveiling and dedication of a beautiful stained glass art window and the dedication of the new mosaic and tessera flooring placed in the Church and Lady Chapel. Rev. W. H. Burk, Dean of the Convocation of Norristown, officiated.

The Rev. Hubert W. Wells, having closed his rectorship of St. Andrews' Church, Wilmington, Del., has became one of the clerical staff of St. Stephen's Church, Philadelphia.

The Rt. Rev. S. D. Ferguson of Liberia, Africa, the only Negro bishop of our Church, preached in St. Augustine's Church on the Twenty-fourth Sunday after Trinity.

At his visitation to St. Mary's Memorial Church, Wayne, on the morning of the Twenty-fourth Sunday after Trinity, the Bishop of the Diocese dedicated with appropriate exercises the splendid new electric organ recently installed in this church.

The Bishop of the Diocese entertained the clergy of the diocese at luncheon, at his house, on Monday, November 17th, to meet the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska. There was a very large attendance and it was a most enjoyable affair.

On Wednesday, November 5th, at the Church of the Atonement, West Philadelphia, the Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitemarsh, was married to Anna Constance, daughter of Rev. A. D. Heffern, of the Philadelphia Divinity School. The ceremony was performed by Dean Groton, assisted by the Rev. Charles Schreiner, rector of the church.

On the evening of Sunday, October 12th, at the newly organized Trinity Mission at Gulph Mills, the Bishop Suffragan confirmed a class of twenty-one persons presented by the minister-in-charge, Rev. W. H. Burke. Worshiping at present in a temporary chapel fitted up in a private house, the announcement is made of arrangements for the purchase of a lot and the erection thereon of a suitable building. The work at this point is full of encouragement.

The Bishop of Oregon (Dr. Scadding) was a visitor to Philadelphia in the week after the adjournment of the General Convention, endeavoring to persuade some of the younger clergy to enlist for the missionary work of his diocese. To adequately care for certain districts he is aiming at forming associate missions with two or three unmarried clergymen living at and working from a common center.

Continued on page 33

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE LIFE OF PRAYER

Paper No. 3. Intercessory Prayer

In the Sacrifice of Prayer, as we saw last month, we consecrate our own God-given power of will to the active service of God's will; and in so doing we bring ourselves into perfect sympathy with the Mind of God and thus find boldness to approach Almighty God in prayer. Our prayers can never henceforth become abject cries of pain, helplessness or blank despair sent up to God on the chance that He may hear; but they will take the form of definite petition. We have put ourselves *en rapport* with the Will of God. The result is the Almighty is pleased to share His dominion with us, so St. James says, "The supplication of a righteous man (energized by the Spirit of God) availeth much." Holy Scripture again and again says, that when a man has kinship of will with the divine, God will respect that will. One might even venture further, and say He will take heed of it in forming His judgment.

. . . . .

Think of the intercessory prayer of Abraham for the wicked cities, "As the men looked toward Sodom . . . the Lord said, shall I hide from Abraham that which I do?" (Genesis xviii. 17). The Almighty takes Abraham into His divine counsel. Surely our Lord has done the same to us, "no longer do I call you servants; for the servant knoweth not what his lord doeth, but I have called you friends; for all things that I have heard from My Father, I have made known unto you" (John xv. 15). Our Lord puts His friends on an equality with Himself. It is an equality of spirit. So Abraham draws near to the Lord and offers up a prayer for Sodom. The answer is, that if fifty righteous are found, the city shall be spared.

Five more times does the faithful servant appear before the Lord, and by his earnest exhortations the number is reduced to ten. When you consider this incident, the fact is apparent that Abraham had a power of his own which he exercised in prayer. Almighty God, not only gladly recognized this power, but heeded it. God is tender to His servant, He stays His hand until the moral sense of Abraham is satisfied, and he is in accord with God's will.

. . . . .

St. John says, "If any man see his brother sinning a sin, not unto death, he shall ask, and God will give him life"—renewed spiritual life. Your brother is he who is bound to you by the ties of divine kinship. If such an one is plainly not abiding in Christ, yet not irrevocably fallen from Him, you should pray for him. "There is," St. John continues, "a sin unto death"—surely final impenitence! "I do not say"—the apostle neither absolutely forbids nor encourages —"that he shall pray concerning this." But think of those who are careless, yea, even fallen into grievous sin, which interrupts the flow of divine life between the Vine and its branches; for such as these the apostle affirms, your prayers may not be in vain. Almighty God has so bound you up into the Body of Christ, that your prayers, united to Christ's intercession, may even now win for another a fresh influx of life, which shall bring forth sorrow and contrition, either in this world or the next. What a duty is laid upon you to open the flood gates of God's mercy by intercessory prayer.

Consider for a moment in your mind. How large a part does intercessory prayer occupy in your daily devotions, especially for the missionary work of the Church?

INTERCESSIONS

We have been asked by several of the laity to open a column for Thanksgivings and Intercessory prayer in THE CHURCH NEWS. It is with a deep sense of thankfulness that we comply. Thanksgiving as well as intercession is a great and necessary part of Christian devotion, and the early followers of Christ seem to support all their love, and to maintain all their intercourse, by mutual prayers for one another.

We sincerely hope both the clergy and laity will catch the spirit of fellowship of the Early Church so that one and all may be gathered up into this great bond of prayer.

Thou art my God and I will thank Thee;
Thou art my God and I will praise Thee:
We give thanks unto the Lord for He is gracious.

After each thanksgiving may be repeated the words:
"*We thank Thee, O God, and we praise Thee.*"

For the growth of a desire for true Christian unity.

For the establishment of two new branches, and the opportunity of work and service, and for the spreading of the knowledge of the Girls' Friendly Society in this diocese.

For the deepening interest in the advancement of Thy Kingdom shown by the women of the diocese in their United Offering.

For the discharge of all indebtedness and for the consecration of the Church of St. John, Chrysostom.

After each petition may be repeated the words:
"*We beseech Thee to hear us, good Lord.*"

For a quickening of the spirit of intercession, that the members of Christ's Church at home and abroad may be bound together by the link of common prayer and intercession.

That Thy blessing may rest upon the educational work of the Church, especially upon

The work of the departmental secretaries;

The Sunday-school Union of this diocese;

The mission study classes of the diocese;

The work of the Junior Auxiliary.

That the grace of God may touch the heart of every woman in every parish to desire and to have a share in the United Offering to be offered at the next Triennial Convention.

For a new outpouring of Thy Spirit upon the men of this diocese, that they may rise up and accept their missionary responsibility in meeting the apportionment laid upon them for the extension of Christ's kingdom.

That Almighty God may put in the hearts of more women, a desire to offer themselves for the work among girls in the Girls' Friendly Society and the Daughters of the King.

That the blessing of God and the spirit of wisdom, love and understanding may rest upon all those priests who have recently been called to a cure of souls in the diocese.

Thanksgivings and intercessions for the whole Church, for the diocese and diocesan organizations, for parishes and for individuals, intended for insertion in the Intercession column of THE CHURCH NEWS *may be sent in, not later than the 10th of each month, to the Rev. Harry Ransome, Christ Church, Media, Pa.*

THE ITALIAN MISSION CHURCH

L'Emmanuelo is the Church Mission located in the most populous Italian section of Philadelphia. To those who are not familiar with this work, it might be said that it presents one of the largest, if not the largest, field for Home Missionary work. The field for Sunday-school work is extensive, and should bring gratifying results if properly worked. There is an urgent need for teachers in this Sunday-school, both men and women, and effective work can not be done, or the School properly manned without volunteers. No knowledge of the Italian language is necessary, as all teaching is done in English.

Those who care to offer their services, can do so by communicating with the superintendent, Francis F. Burch, 1406 Commonwealth Building, Philadelphia.

At the Church of the Holy Apostles, Philadelphia, a Social Forum has been organized by the assistant minister (Rev. Joseph H. Earp), which meets on Wednesday evenings with lectures or talks on subjects of general popular interest. The attendance and interest so far has been most encouraging.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

"On September 13th passed away at his residence at Edgbaston, Birmingham, Alfred Robert Gaul, the well-known composer. Born on April 30, 1837, he developed as a boy a beautiful voice, which gained for him admittance to the cathedral choir of his native city, Norwich. Here he enjoyed the advantage of tuition from the organist, Dr. Zachariah Buck, of whom he became in due time an articled pupil, and later an assistant. At the age of seventeen, Gaul was appointed organist of Fakenham Parish Church, but in 1859 he severed his connection with this and with the cathedral in order to undertake the duties of organist at St. John's, Lady Wood, Birmingham. When St. Augustine's, Edgbaston, was built in 1868, he made his final migration, for he retained this post to the end of his life, a period of forty-five years."

"Gaul was an industrious composer, and produced a large number of works of various kinds. His first success was gained with a song, 'The Silent Land,' in 1877, though he had already become known by an oratorio, 'Hezekiah,' in 1861. His cantata 'Ruth' (1881) brought further success, and resulted in a commission to write a work for the Birmingham Festival of the following year. 'The Holy City,' which was thus brought out, achieved a popularity which is not yet exhausted, for the composer, in addition to the gift of pleasing melody, knew how to write gracefully for the voices—a faculty doubtless gained under the guidance of his old Norwich master."

People may wonder why the above paragraphs should be quoted in this department, which is to be devoted to church music and not to obituary notices. But the reasons can very readily be given: first, Mr. Gaul composed the "Holy City," which is dearer to the hearts of English-speaking people than any other sacred cantata, with the sole exception of Stainer's "Crucifixion;" second, *Mr. Gaul started his career as a choir boy.* And our entire attention will be centered on choir boys this month. The splendid service given in the Church of the Advocate on the evening of November 18th showed what a magnificent lot of them we have in this city. Yet it is usually only in the wealthier churches that there is a sufficient number for the proper rendition of the services.

If parents could be brought to realize that it is a real privilege for a boy to be a member of a choir, that the musical training he receives will be a benefit to him throughout his entire life, whether he eventually becomes a musician or not, there would be so many boys seeking admission to choirs that all of the churches in this great city of Philadelphia would have many more than they need.

But it really is not strange that the laity do not always serve as a good source of supply of our choir boys. The Episcopal Church sets the pace for all of the Protestant bodies in matters of music. She makes the parish priest responsible for choosing both music and musicians for the service. She gives him sweeping power in the matter. In all such things he is to be the authoritative leader and teacher of his people. She puts this down in the words of her Canon Law. And then, in the present state of the Church, with more devolving upon him than ever before, she sends him to his work without any preparation whatever for so important a function, unless perchance he has been sufficiently fortunate to acquire the knowledge before he started to study for Holy Orders.

What body of capable business men would place a man in complete control of anything about which he did not understand the first principles? And we believe the Church negligent in not being equally careful to see that her ministers

are as well instructed in music as they are in other branches of their work. But we are digressing; there is another very important point to be considered, and that is the effect of the Church upon the boys.

It has been said, and truly, that no one ever leaves a church exactly the same as when he entered it—he is either better or worse. And we might go further and add that no person is the same for any two consecutive hours—that every thought and act, however trifling and unimportant they may seem, have a definite and permanent influence upon the life and character of the individual. One good impulse, if obeyed, makes it easier to form correct habits of living, while the yielding to evil emotions renders it increasingly difficult for good influences to work within one.

We like to feel, and, moreover, have every reason for so doing, that the Church has a beneficent influence upon the boys of a choir, collectively and individually—that the coming into close touch with holy things has an ennobling, even though unconscious effect upon their lives—that they leave the church better than when they entered it. We know that the fine buildings, the bright lights and devotional pictures and statues, the beautiful music, the refinement of voice, all have a tendency to develop their esthetic tastes, and in many instances this growth of the esthetic side of their nature is merely the first step towards the awakening of the religious instinct.

And it is a significant fact that although comparatively few choir boys ever become permanently associated with the church in which they sing, by far the large majority of them become Christians, which is more than can be said of public or private school boys, as no strictly moral system can in any degree approximate the results of religious training. There must be the external and objective, the unselfish motive. To do right for right's sake has influenced some few people to great deeds. To do right for Christ's sake inspired "the glorious company of the Apostles," inspired "the noble army of martyrs," and now inspires "The Holy Church throughout all the world."

Choir boys are not angels, for which we should feel duly grateful, else we should not have them with us; nor are they devils, for which we should likewise give thanks, else also they could not sing here the praises of the Almighty. On the other hand, they are good-hearted, earnest, whole-souled human beings, full of life, bright, active, enjoying to the utmost every faculty which God has given them, inquiring and ever anxious to learn, not, perhaps, in the way we older ones would wish, but having a real thirst for knowledge nevertheless.

And during the period of their association with a choir they learn a great deal that is valuable to them in their later life; the necessity of being at a certain place at a definite time forming the habit of punctuality; the strict discipline of the choir room teaching them the importance of obedience to law; the wearing of the vestments inspiring them with a love of neatness, cleanliness, and uniformity; the kneeling for prayer and standing for praise cultivating a spirit of reverence.

Then, too, the influence of our glorious liturgy cannot possibly be overestimated, for the constant repetition so thoroughly impresses the words upon their minds that we are perfectly safe in saying that much of it they cannot forget so long as they shall live. Perhaps, sometime, in a wandering moment may occur to one of them the thought, "And was crucified also for us under Pontius Pilate," or "O Lamb of God that takest away the sins of the world, have mercy upon us;" or, when gazing upon some scene of almost incomparable beauty and grandeur, to his mind unbidden will come the words, "Heaven and earth are full of Thy glory;" or, again, when grieving over the loss of a loved one, he finds himself repeating with fuller meaning and solace than in his childhood days, "And I look for the resurrection of the dead and the life of the world to come."

We might cite many more ways in which the boy is helped through his affiliation with a choir—the short sentence from some sermon that causes him to think may change his entire life; or the few gentle words spoken by some kind parishioner may cheer a little youngster whose home has much sadness and trouble in it. But here we must stop, hoping that these few thoughts will enable many to see what a privilege it really is to be a "choir boy" and help in the services of the church; and trusting also that our people will realize what a fine thing it is to have these splendid young lads lead them in their praises of the "Lord of our life and God of our salvation."

Mr. Theodore W. Harrison, who has just returned from several years of study and singing abroad, has been engaged as baritone soloist of the church of St. Luke and the Epiphany, Thirteenth and Spruce Streets.

OFFICIAL ACTS OF THE BISHOPS

LAY READERS LICENSED:

Clarence G. Brightly, St. Simeon's.
Philip Becker, St. George's, Kensington.
T. J. M. Van Duyne, Chapel Holy Communion.

CLERGY RECEIVED:

Oct. 31—Rev. Elliot White, from Newark.
Nov. 4—Rev. Richard Bright, from Georgia.
Nov. 4—Rev. Hubert W. Wells, from Delaware.

CLERGY TRANSFERRED:

Nov. 4—Rev. Arthur Rogers to Chicago.
Oct. 3—Vestry, Church of the Covenant, notified the Bishop of selection of Rev. H. K. B. Ogle to be rector.
Oct. 11—Vestry, St. Mark's Church, notified the Bishop of selection of Rev. Elliot White to be rector.
Oct. 11—Vestry, Holy Trinity Church, West Chester, notified the Bishop of selection of Rev. John M. Gilbert to be rector.

To all of which the Bishop gave approval.

THE TRACT SOCIETY

We are asked to call the attention of our readers to the publications of "The Episcopal Tract Society of Philadelphia" which is now over one hundred years old. Bishop Rhinelander is the president; and the managers are very anxious to have a representative on the board from every parish in the Diocese. The publications and reports can be seen at any time at The Church House; Mr. Adams, the janitor, is the custodian, and will gladly show them. Twenty thousand six hundred and fifty-one tracts were distributed during the year 1911; they are printed for gratuitous distribution where they are needed and asked for, and are sent to all parts of the country.

The Creed, the Lord's Prayer, the Ten Commandments and the Catechism, are printed in Italian; and the Catechism and a set of picture cards in Spanish; these latter are sent to Cuba.

THE NEW CHAPEL FOR THE HOME FOR CONSUMPTIVES

On Friday afternoon, November 7th, the Rt. Rev. Dr. Rhinelander dedicated the Bushrod Middleton Hoppock Memorial Chapel at the Home for Consumptives at Chestnut Hill, and made an address on the material and spiritual work of Christianity centering on the Incarnation of Christ. The Rev. Dr. Herman L. Duhring, Superintendent of the Philadelphia P. E. City Mission, a part of whose work the Home is, spoke of the Memorial which had been presented. The chapel was built by a bequest of $10,000, and is all paid for; the chancel window is in memory of those who have died in past years; the altar cross and vases are memorials of Mrs. Herman L. Duhring; the chancel furniture is in memory of a clergyman, once the rector of St. Philip's Church, who died of tuberculosis; and the handsome bronze altar book rest is the gift of the chaplain, the Rev. T. William Davidson, in memory of his parents.

The building is two storied and of stone and hollow tile with a slate roof. Below the chapel is a large room that can be used for recreation, etc., of the patients.

The attendance was so large that it overflowed into the vestibule and corridor. A majority of the Lady Visitors and the Board of Council and the staff of the City Mission were present. The offertory was taken up by two of the lady patients and amounted to fifty dollars. Mrs. Oscar P. Allen was the organist and led the choir of young people (patients), and even the photograph on the program was taken by Miss Marie A. G. Hultz, a patient.

Altogether, this dedication was a most hearty service, a red-letter day in the history of the Home, nor can we pass over the fact that both the Ladies' Altar Guild of the City Mission and the Ladies' Committee of the Home did much for the decoration of the sanctuary.

THE CENTRAL MISSIONARY COMMITTEE

The Executive Committee of the Central Missionary Committee is now complete as to the number of its members in accordance with the Canon of the Church. The members, fifteen in number, are Rev. G. G. Bartlett, Rev. L. N. Caley, Rev. J. Thompson Cole, Rev. J. DeWolf Perry, Messrs. Henry Bonnell, George R. Bower, W. W. Frazier, Jr., Dr. J. Nicholas Mitchell, deputies to the Missionary Council of the Third Department; Messrs. Arthur E. Newbold, William H. Reeves, Charles Watson and Louis B. Runk, elected by the Central Missionary Committee; Edward H. Bonsall, Caspar Haines and Charles E. Beury, appointed by the Bishop.

The first meeting of the above Committee was held on October 29th, at which the general plans for the year were discussed and the Bishop appointed several sub-committees to look after parochial committees, meetings and the follow-up of the apportionment.

THE GIRLS' FRIENDLY SOCIETY

OFFICERS.

President.
Miss Susan D. Wilson,
909 Clinton Street, Philadelphia.

Vice-Presidents.
Miss Margaret C. Maule,
21 South Twenty-first Street,
Philadelphia.
Miss Margaret McF. Lukens,
Conshohocken, Pa,
Mrs. Henry M. Medary,
2120 North Eighteenth Street,
Philadelphia.
Mrs. Walton B. McDaniel,
4421 Sansom Street, Philadelphia.

Secretary.
Miss Marie W. Paul,
1930 Chestnut Street, Philadelphia.

Treasurer.
Miss A. Adele Leach,
2118 Spruce Street, Philadelphia.

At the annual meeting, held in the Parish House of the Church of the Holy Trinity, October 23d, the above officers were elected. The secretary reported a total membership of 4,375 in 61 branches and the treasurer a balance of $203.63.

The Department of Missions reported the total amount given to missions during the year as $687.12; and the total value of all the boxes sent, including the Lenten work, as $942.12. The several Branches in the Diocese still continue the support of six little Igorote girls in All Saints' School, Bontok, Philippine Islands.

The Department of Social Service reported that Pennsylvania had taken another step forward in the passing of the Women's Hours of Labor Bill.

The diocese was well represented at the annual meeting of the Central Council, G. F. S. A., held in Brooklyn the last week in October. Some twelve members were the guests of the Diocese of Long Island for two days, thus enabling them to attend the Members' Conference and the Annual Service. They were most delightfully entertained in the new Y. W. C. A. Building, and will long remember their visit to Brooklyn.

A Neighborhood Conference for Members of the Southern Section will be held in the Memorial Chapel of the Holy Communion, Philadelphia, Monday, December 1, 1913.

BROTHERHOOD OF ST. ANDREW

The annual meeting of the Brotherhood of St. Andrew was held on November 29th, at the Church of the Resurrection. A full report of the meeting will be made in the next issue of THE NEWS.

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Plans for the winter include four Local Assembly Meetings in different parts of the city as follows:

Monday, January 19th, at 8 p. m.
CHURCH OF THE HOLY TRINITY,
Walnut and Nineteenth Streets.
Topic: "Influence of Jesus on the Moral Life of Man."
Speaker: Rev. Wm. N. Parker, Church of the Epiphany, Sherwood.

Monday, February 16th, at 8 p. m.
ST. MARY'S CHURCH,
Thirty-ninth and Locust Streets.
Topic: "Influence of Jesus on the Social Life of Man."
Speaker: Rev. Francis M. Taitt, rector, St. Paul's Church, Chester, Pa.

Monday, March 16th, at 8 p. m.
ST. MATTHEW'S CHURCH,
Francisville,
Girard Avenue and Eighteenth Street.
Topic: "The Influence of Jesus on the Emotional Life of Man."
Speaker: Rev. Thomas S. Cline, rector, Grace Church, Mt. Airy.

Monday, April 20th, at 8 p. m.
ST. PETER'S CHURCH,
Wayne Avenue and Harvey Streets, Germantown.
Topic: "The Influence of Jesus on the Intellectual Life of Man."
Speaker: Rev. George Lynde Richardson, rector, St. Mary's Church, West Philadelphia.

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The policy of having Round Table Conferences has been extended so that already five sections of the city have scheduled meetings once a month for the next eight months. Below is given a table showing the dates and homes at which these meetings will be held and the members of the Brotherhood are invited to attend any or all of these meetings.

The president has assigned a subject for each month:

November—"The Three-fold Endeavor."
December—"Business Methods in the Chapter."
January—"The Boy and the Church."
February—"Ways to Win."
March—"The Worker's Needs."
April—"Quiet Talks About Jesus."
May—"The Parable of the Talents."
June—"The Summer Compromise."

It has been found that holding these small informal meetings at the homes of members has been productive of splendid results. The men get very close together and in addition to the spiritual results there is a social benefit that is well worth while.

SCHEDULE OF ROUND TABLE CONFERENCES FOR 1913–1914.

North Philadelphia: Nov. 13, Frank O. Zesinger; Dec. 4, Clarence L. Harper; Jan. 8, Rev. Mr. Ogle; Feb. 5, J. C. Wagner; March 5, Herman W. Coxe; April 2, W. H. Rittenhouse; May 7, C. E. Beury; June 4, H. O. J. Childs.

South Philadelphia: Nov. 26, John C. Wilkinson, Jr.; Dec. 11, Rev. Mr. Berkley; Jan. 22, Ewing L. Miller; Feb. 12, Alex. F. Williamson; March 12, Rev. Wm. S. Neill; April 2, Aleck McKinnon; May 14, Rev. Mr. Graff; June 11, George H. Streaker.

Germantown: Nov. 21, J. Lee Patton; Dec. 19, S. Mendelson Meehan; Jan. 29, Wm. C. Hubbs; Feb. 26, M. M. Smith; March 26, Franklin S. Edmonds; April 23, B. W. S. Stirling; May 28, Chas. H. Jackson; June 25, B. A. Mitchell.

North-East: Nov. 28, C. E. Beury; Dec. 11, Frank H. Longshore; Jan. 8, Geo. H. Streaker; Feb. 5, Clarence H. Brightley; March 5, Rev. Mr. Arkin; April 30, C. G. Barnes; May 28, David Lupton; June 25, Rev. Mr. Humes.

West: Nov. 21, W. M. Kalmey; Dec. 19, Percival H. Granger; Jan. 22, E. P. Coho; Feb. 12, Rev. Mr. Richardson; March 12, Ernest H. Chase; April 2, W. A. Powell; May 14, Mr. Applebaugh; June 11, Rev. Mr. Clay.

A number of Round Table Conferences are also being arranged for in the Chester and Norristown sections.

SEMI-ANNUAL MEETING, R. L. M. MISSION STUDY CLASS ALUMNÆ

The R. L. M. Mission Study Class Alumnæ held their semi-annual meeting on November 11th. The service of Litany and Intercession was followed by a business meeting, and an address by the Rt. Rev. D. T. Huntington, D.D., bishop of Anking, China. Bishop Huntington spoke principally of the propaganda and effects of the revolution in China. The preparation for it, he said, was made secretly in China, and openly outside. Text-books were sent out by the thousands, emphasizing patriotism in quite a new way. Thousands of Chinese students returned from Japan carrying with them pamphlets that were prohibited in China, but that were easily distributed by these men, who were themselves distributed all over China. Such returned students even enlisted in the once despised army, since a revolution could not be carried on without an army. The effect of the revolution is manifested everywhere,—from a change in the style of wearing the hair, to a change in the whole attitude of life. Ten years ago an average group of Chinese would not have understood the significance of the words, Liberty, Equality, Fraternity: to-day they are in everybody's mouth. Into Confucianism, that system of extensive authority, there has come this word "Liberty." Its effect is tremendous, and Confucianism is going to pieces. The only sound ethics is supplied by the Christian religion. Are the Chinese ready for it? Bishop Huntington said he thought so. Christianity goes with the general idea of a republic. The liberty with which Christ has made us free is the liberty the Chinese need; Christian brotherhood is the fraternity they are looking for. Thousands of young men attend evangelistic meetings, and hand in their names, pledging themselves to study Christianity, and, if they find it true, to accept it. Here is an unprecedented opportunity. "I wish we had the power to meet it: but what can we do with our present staff?" Patriotism is the motive to which we can appeal, the motive the Chinese accept as supreme. If we can show that Christianity is the one sound foundation of a country, they will accept it.

Bishop Huntington dismissed the meeting with the benediction.

THE WOMAN'S AUXILIARY: ANNUAL MEETING

On Friday, November 14th, at the Church of St. Luke and the Epiphany, the Pennsylvania Branch of the Woman's Auxiliary held its annual missionary meeting. The services began with a celebration of the Holy Communion at ten o'clock, when Bishop Garland was the celebrant. At this service Bishop Rhinelander made an address. His subject was "The Kingdom of God is not in Word but in Power."

The next address was made by the Rt. Rev. L. C. Sanford, Bishop of San Joaquin. The Bishop objected to the terms Domestic and Foreign as suggesting a different gospel for the yellow man and the white man. The work is just the same, there is no rivalry. Fifty years ago the Church lost an opportunity in the Mississippi Valley. Now, people from that district, where the Church is weak, are settling beyond the Rockies. The Church must go to them. Some day the Church in the West will become the bulwark of the Kingdom of God. They need now, in this newest missionary district, an investment of our money, sympathy and prayers.

The commodious rooms in the Parish House were crowded to their limit at noon for the conference. Mrs. Markoe presided at Mrs. Neilson's request. Each of the different committees, Foreign, Indians' Hope, Domestic, Colored and Diocesan, reported through their chairmen, showing splendid work accomplished. Miss Almy gave a full report of the work of the Junior Auxiliary. A report was also read of the Babies' Branch. Mrs. Pilsbry, in Mrs. Mitchell's absence, spoke of the extent and growth of the Mission Study Classes, and the plans for their winter's work. Mrs. English spoke of the Missionary Calendar. Mrs. Thomas gave us the encouraging figures of the United Offering, $306,496.66,—Pennsylvania still leading with her gift of $39,003. Miss Fisher urged all to start parish branches of the Church Periodical Club and told of the good work being done. Mrs. Biddle, speaking on the Convention, said the keynote was the great need and desire for definite religious education. This should begin in the home. Mrs. Markoe also spoke briefly of the Convention. The growing interest in missions and knowledge of the work at home and abroad, Mrs. Markoe said, was such a help and inspiration to the missionaries. She quoted a foreign Missionary Bishop as saying, "Even the Juniors now know more than I can tell them."

The speakers in the afternoon, all so delightful, were Bishop Cheshire, Bishop Huntington, Bishop Rowe and Bishop Beecher.

Bishop Cheshire, of North Carolina, raised the question: Is the Church as interested in the negro problem as it used to be? Yet this work is a part of ourselves. No part of the Church's work demands such great endeavor. We must open the minds as well as the hands of the negro. He does not want more. We must increase his wants, raise his intellectual life. The South looks to the North to help with the educational work that is necessary for the negroe's development.

Bishop Huntington of Anking spoke next. He said the great difficulty with mission work everywhere is in getting a point of contact. Republican China looks on religion in a different way from former years. Fifteen years ago China did not want anything. Now, she wants Western culture, Western science, Western religion. Confucianism and Republicanism are antagonistic. Old ideas will not stand. The Bishop was asked by a young Chinese: "Is it not true that in the West religion is going out of fashion and there is now simply a code of morals?" What answer shall the Church make to such a question as this? The opportunities in China are now unparalleled. We cannot keep up with the work now opening before us. We need more trained teachers, money to support the work and earnest prayer, if we are to go in now and "possess the land". Bishop Rhinelander asked whether we realize that the opportunity in China is not only unparalleled but un-escapable.

Bishop Rowe then told us the story of the progress of the Kingdom in Alaska. The Bishop illustrated the leavening power of the Church through the story of the six Indian boys from Alaska now attending an un-denominational school in New England. The boys at first were not allowed any Church privileges. Now they have a monthly service in the chapel by one of our clergy. At a recent celebration of the Holy Communion thirty-five boys received, in this undenominational school. The Bishop told of Chief Isaac and his tribe of Indians who asked thirteen years ago for a teacher. Two women workers have now gone to them, "because we could not get one man." Bishop Rowe thrilled us as he told so simply of his adventure for God, by dangerous rivers and even more dangerous ice, and through country where the trail had to be made. We heard of St. Timothy's Mission at Tanana begun under such hardships. In every camp the Church has been first in the field. It must continue to be. Must we not double our gifts to, and our prayer for, this work in the far North?

Bishop Beecher showed us that the Church to become a power must invest in the youth of the mission fields.

The church was very well filled morning and afternoon. Never were there put before us more wonderful opportunities for work for Christ in all parts of our country and across the sea. But until we realize that every member of the Woman's Auxiliary individually must herself be a "burning and a shining light," just so long will the progress of the Kingdom be delayed.

"The Kingdom of God is not in word but in power."

WOMAN'S AUXILIARY NOTES

Rectors who wish to start a Parish Branch of the Woman's Auxiliary, or branches already formed that want fuller information about the aims and work of the Woman's Auxiliary, its Junior Department including the Little Helpers, and the United Offering, can obtain speakers for meetings by applying to:

The president of the Indians' Hope, Mrs. John Markoe, 1630 Locust Street.

The president of the Domestic Committee, Mrs. Thomas Neilson, 325 South Twelfth Street.

The president of the Foreign Committee, Mrs. George F. Knorr, 144 School Lane, Germantown.

The president of the Committee on Colored Work, Mrs. G. Woolsey Hodge, 334 South Thirteenth Street.

The president of the Diocesan Committee, Mrs. W. W. Montgomery, Radnor, Pa.

The chairman of the Junior Department, Miss Marion Almy, 2115 Sansom Street.

The treasurer of the United Offering, Mrs. George C. Thomas, 301 South Twenty-first Street.

THE DEACONESS HOUSE

An hour of devotion for deaconesses and church-workers, graduates of the Church Training and Deaconess House, was held in the chapel, 708 Spruce Street, on Monday November 10th, at 3 P. M. Bishop Rhinelander led the devotions and gave instructive and helpful addresses on prayer. It is proposed to hold three such meetings during the school year. The next one will be on January 19th at 3 P. M. The one which has been held has confirmed the hope that much may be done in this way both to strengthen bonds of fellowship and to deepen spiritual life among the graduates.

J. DEWOLF PERRY,
Warden.

A CORRECTION OF THE "JOURNAL" STATISTICS

Errors probably will occur. In the case of the two St. Alban's churches, certain figures were transposed in the statistical table published in the "Journal" of 1913. The correct reports in these instances are as follows:

	Communicants		Public Services			
	Added	Removed	Sunday	Other Days	Holy Communion	Sittings
St. Alban's, Olney.....	15	18	220	310	260	200
St. Alban's, Roxboro'gh	69	58	150	100	70	600

THE PRESIDENTS' ASSOCIATION

The Presidents' Association of the parish branches of the Woman's Auxiliary in the churches of Germantown and Chestnut Hill is the outgrowth of a Devotional Meeting and Conference held at Grace Church, Mt. Airy, on October 10, 1912. The thought was expressed of the advantage of bringing our parish auxiliaries into closer touch by the gathering together of their officers for the consideration of common work and problems. Two preliminary meetings were held at the home of Mrs. George F. Knorr on December 31, 1912, and January 16, 1913. The question of forming an association was discussed and decided favorably. It was agreed that the association should be composed of the presidents and vice-presidents of all the branches of the Woman's Auxiliary in the parishes aforesaid, and also the parish treasurers of the United Offering. The idea, at that early date, was to make the association quite informal—simply the meeting together for discussion of plans and exchange of suggestions. It was decided to hold four meetings, during the working year, at the central location of St. Luke's Parish House. The first stated meeting was on March 6th. Plans were considered for a service (in the interest of the United Offering) at St. Peter's Church, Germantown, in April, and a committee appointed with Mrs. Charles R. Pancoast as chairman, who secured Bishop Lloyd for the preacher. In spite of the fact that April 16th was a very stormy day, there was a large attendance with about one hundred and seventy-five communicating, and a good United Offering was taken. Luncheon followed in the parish house, after which there were addresses by the Bishop of the Diocese and Dr. Teusler.

At the May meeting of the Presidents' Association, the subject of another all-day gathering, with services and a conference, to be held in the fall, was considered with unanimous approval. St. Luke's Church was offered as the place of meeting, and the date was fixed for November 6th. Any adequate account of that day of delightful social intercourse and spiritual uplift, neither the limit of this article nor the ability of the writer will permit.

Because of the growing interest in the Presidents' Association, the firm conviction of the advantage to be derived from this closer contact, and the fact that all-day meetings and special services are to be annually its abundant fruit, it was deemed advisable and really necessary to strengthen the Association and render it more efficient by a complete organization. This was effected at the annual meeting held on November 20th, at which there was an election of officers.

The entire plan meets with the hearty approval of the Bishop, who has given his day for the fall services and conferences. He expresses the wish that similar associations may be formed in other sections of the diocese.

DAUGHTERS OF THE KING

The fifty-ninth local and twentieth annual assembly of the Daughters of the King, in the Diocese of Pennsylvania, was held in the Church House, Twelfth and Walnut Streets, Philadelphia, on Tuesday, November 18, 1913. The afternoon session opened with devotional services conducted by the Rev. G. J. Walenta, of St. Simeon's Church.

Business was then conducted by Mrs. S. N. Holden, vice-president.

Election of officers for the ensuing year resulted as follows:

Mrs. C. H. Arndt, of Christ Church, Germantown, president; Mrs. Norman Stockett, of St. Barnabas, Kensington, vice-president; Miss Jane M. Welte, of Prince of Peace Chapel, secretary; Miss Louise MacDeavitt, of St. Simeon's Church, treasurer.

Mrs. Caroline S. Berger gave a very beautiful and inspiring report of the work accomplished at the convention recently held in New York City.

THE EPISCOPAL ACADEMY

The school year at the Episcopal Academy has opened very auspiciously. The same right spirit prevails, and both masters and boys join together for their combined aim, to turn out manly Christian boys, with a purpose in life, and a high ideal for which to strive, even though it may seem sometimes unattainable; in fact, the highest ideal is always unattainable, because it means perfection. There have been several additions to the staff of masters, all of which it is believed will be "to the good." Mr. Gensemer and Mr. Orton are certainly missed, the former having retired to practice law, and the latter to take care of the field and track athletics at the University of Pennsylvania. Mr. Austin comes as a successful and experienced teacher from St. Luke's, to teach mathematics and physics; Mr. Moriarty from Harvard (where he made a specialty of history) to teach history; Mr. Schaefer, an A.M. and Ph.D., from Pennsylvania, with a wide experience abroad, to teach German; and Mr. Lingle from Princeton to supply the place made vacant by Mr. Orton's elevation. In the Lower School, Mr. Gager takes the place of Mr. Seiders, who has entered the Divinity School to study for Orders.

When it comes to a question of the boys, the results from year to year are very satisfactory, but this year is perhaps the most satisfactory of all; it is the belief and teaching of the authorities that if properly directed, the scholarship assists the athletics, and vice versa, each in its own time and place. The result through a long series of years has proved the truth of this principle, as exemplified

markedly in this year's record. Though at the other prominent universities of the land the record of the Academy graduates is one to be proud of, yet, taking the University of Pennsylvania alone into consideration, we find in the recent election to the Phi Beta Kappa Society, two out of the six chosen were Academy graduates, namely, Randolf Greenfield Adams and Rodney Tunnelle Bonsall; also, that two men of the eleven on the Varsity football team, namely, Edward D. Harris and Lawrence C. Murdoch, both graduated from the Academy in 1912, and consequently are Sophomores at the University. In the Academy itself the following statistics tell a tale that is very significant: taking the football squad at large, and not the school team only, we find that there are seventeen players. Up to the present time the following is the aggregate of grades of reports received by this squad during the present football season: First grade (95 per cent and over) 11; second grade (90 per cent and over) 41; third grade (80 per cent and over) 63; fourth grade (70 per cent and over) 2; fifth grade (under 70 per cent) none.

Let us to leave others to draw the proper inferences as to the scholastic and athletic record of the Episcopal Academy. It is hoped in some future papers to show the positions taken in the world at large, and in college, by Academy graduates, from its early foundation in 1785 down to the last graduating class in 1913.

WOMAN'S AUXILIARY

The regular monthly meeting of the Foreign Committee of the Woman's Auxiliary of Pennsylvania was held at the Church House on Monday, November 17th.

Rev. P. C. Daito's appeal for funds for St. John's Church, Tokyo, was warmly endorsed by Bishop McKim, who presented most urgently the great need of definite Christian missionary effort in every department of work in Japan.

At the next meeting of the Foreign Committee to be held in the Church House on Monday, December 15th, at 10 o'clock, Bishop Kinsolving, of Brazil, will speak. It is hoped that Miss Whitaker from Mexico will also be present and tell of the work in that troubled country.

THE CHURCH TRAINING AND DEACONESS HOUSE

The corporation of the "Church Training and Deaconess House" held its annual meeting at the Church House on Tuesday, November 18th. Bishop Rhinelander presided, opened the meeting with prayer and made a brief address calling attention to the encouragement and good promise of the work, and emphasizing the opportunity offered not only to those who wish to take a full two-years' course of instruction and training in order to become deaconesses or church workers, but also to Sunday-school teachers and other parish workers who can, without cost, attend selected branches of instruction and so become better equipped for their work. Such students are called day scholars. In addition to such there are now twenty resident students.

The usual officers and boards and committees were appointed. Reports of the treasurer, of the head deaconess, of the Board of Managers, and of the associates were read, showing a generous support and good financial condition and active co-operation in the work.

A TWENTIETH ANNIVERSARY

The twentieth anniversary of the Church of the Holy Nativity, Rockledge Pa. (the Rev. F. Hubbard Argo, rector), was observed on Sunday, November 2d, with special services. A handsome stained glass window, and mosaic flooring throughout the church and the Lady chapel, were the gifts of the congregation, in honor of the event. These were dedicated at the morning service by the Rev. W. Herbert Burk, dean of the Convocation of Norristown, and an eloquent and appropriate anniversary sermon was preached by the Rev. Dr. J. G. Bawn. In the evening an organ recital was given by the organist, Percy T. Burness, A.A.G.O., and the choir rendered a special musical service. Addresses were made by the Rev. William Watson of Mexico City, Mexico, and the Rev. Horace F. Fuller, rector of Trinity Church, Oxford, the Rev. Dr. Bawn, the Rev. Martin Damer, and other clergy, took part in the service. This church is one of the most beautiful in the environs of Philadelphia, and these new additions have greatly enhanced its beauty. This anniversary also marked the seventeenth anniversary of the present rector's connection with the work. The window itself—the subject is "The Annunciation"—is a particularly rich and beautiful one, wrought in the pure English Gothic style, in antique glass. It was designed and executed in the studio of Alfred Godwin, Philadelphia.

THE CHURCH CLUB OF THE DIOCESE

On the evening of Wednesday, November 5th, some sixty members of the Club with their guests had supper together in the Club rooms at the Church House. As many more arrived later in time to listen to the post-prandial talks. The speakers (limited to ten minutes each) were introduced by the president, John J. Collins, and had as their general subject, "Impressions of the late General Convention." Those making addresses were the Bishop of Idaho (Dr. Funsten), Mr. T. W. Bacot, of South Carolina, and the following clerical and lay deputies from our own diocese: The Rev. Messrs. Halsey, Tomkins, Groton and Harding, Messrs. Lewis and Pepper. The Bishop Suffragan made the closing address in which he happily defended the House of Bishops from the good-natured criticism to which, in the course of the evening, it had been subjected. All the addresses, brief as they were, were most excellent, and combined they served to analyze most admirably the work and the effect of the Convention. Seldom has our Church Club had a better meeting. It is unfortunate that more of our laymen do not avail themselves of its opportunities for enlightenment and inspiration, to say nothing of its facilities for forming friendships with fellow churchmen.

A PARISH FESTIVAL

The keynote of the Dedication Festival observed in Grace Church, Mt. Airy, during the octave of All Saints', was joyous thanksgiving. At the Corporate Communion for the whole parish on the Sunday of the festival the thank-offering amounted to over seven hundred dollars. The week's program was rich and varied. There were daily celebrations of the Holy Communion, special preaching services, conferences and social gatherings. No organization was omitted. The children of the Church School had their afternoon with a service in the church, followed by an entertainment. The Woman's Auxiliary had their day, begin-

ning with Corporate Communion, followed later by a service of Intercession and a missionary meeting with the Rev. Franklin J. Clark, recording secretary of the Board of Missions, as speaker. The Junior Auxiliary was addressed by Miss Marion Almy. The men of the parish held a dinner at which Robert S. Bright, Esq., was toastmaster. The Rev. Joseph L. Miller related the history of the parish, the rector spoke of future ideals. Mr. Samuel F. Houston brought greetings from Chestnut Hill and Franklin Spencer Edmonds, Esq., spoke on "The Church and Social Service."

At a conference of parish workers under the direction of the rector's warden, A. L. E. Crouter, LL.D., fifteen men and women presented the various activities of the parish and plans were suggested for more complete co-ordination and increased efficiency.

Among the social features was a reception to the rector and Mrs. Cline. The whole parish has been more closely "knit together" during the festival. The special preachers were the Rev. James B. Halsey and the Rev. James deWolf Perry, D.D. Other clergy assisting in the services were the Rev. Geo. L. Breed, D.D., the Rev. Richard J. Morris and the Rev. Joseph L. Miller.

The festival music was well rendered. Eyre's Communion Service in E flat was sung on All Saint's Day, and at choral Evensong seven new choristers were admitted by the rector. Last year's confirmation class held a reunion and organized a Communicants' Guild.

The whole festival was under the direction of a committee of five vestrymen, each acting as chairman of a subcommittee.

Without doubt the parish has been strengthened and unified by the Dedication Festival and it is the intention to make it an annual observance.

MISSION SERVICES IN GRACE CHURCH, MOUNT AIRY

A series of evangelistic services will be held in Grace Church, Mount Airy, during the second week in Advent, December 8 to 12. The services will be of an informal character, devoted largely to preaching and hymn singing.

The preacher for the first four evenings will be the Rev. Floyd W. Tomkins, LL.D., of Holy Trinity Church, Philadelphia; and on Friday evening the Rev. Francis T. Brown, of St. Andrew's Church, Yonkers, N. Y.

The four Sunday evenings of Advent will be devoted to similar mission services, with the rector as preacher. These services will be in addition to Evening Prayer, which is read at four o'clock.

A special volunteer choir will lead the singing at the Mission Services.

AN ACKNOWLEDGMENT

The appeal in the October and November issues of THE CHURCH NEWS for the entrance fee of the aged and blind church woman into the Chapin Memorial Home for the Blind has met with a most generous response. A considerable sum in excess of the amount asked has been contributed. In her name we heartily thank all those who have made it possible for her to spend the sunset of her life in this comfortable and happy home. The over-subscription will be used, unless otherwise directed by the subscribers, for the old lady's use as her taste and need dictate.

The Home Missionary Society, through the Rev. W. Arthur Warner, reports the appended list of subscribers. The list includes all moneys received from all sources towards the entrance fee of $350.

L. B. Disbrow	$2.00
W. F.	1.00
Mrs. B. F. Wasserman	5.00
Samuel Houston	10.00
Rev. Dr. H. Richard Harris	10.00
George A. Smith	10.00
Mrs. B. F. Wasserman	5.00
Mrs. Guernsey Moore	5.00
T. C. Stanley	5.00
Florence Hopkins	2.00
Edith Smedley	1.00
Mrs. William Allen	5.00
Through Mrs. George Holgate	25.00
H. Dorfinger	10.00
Charles H. Clarke	25.00
Henry Bassett	25.00
A Friend	2.00
George G. Parry	2 00
Miss G. Reese	2.00
No Name	2.00
Mrs. Henry A. Fry	1.00
Mrs. Mary V. Buckley	25.00
Katharine Z. Marston	5.00
A Friend	1.00
Mrs. Helen Viola Plumly	1.00
F. N. Morton	5 00
Miss A. H. Smith	3.00
Mrs. E. C. D.	2.00
Anna P. Zell	$10.00
Miss Isabel Schell	5.00
A Member Church of Annunciation	2.00
Church of St. Luke and the Epiphany	25.00
Mrs. Bruce Ford	20.00
Mrs. Elizabeth D. Hibbler	25.00
Ladies of Christ Church Hospital	22.50
Member of All Saints' Parish	1.00
Mrs. C. V. McLean	5.00
Girls' Friendly Society, Chapel of Mediator	3.00
Mrs. James Arrison	25.00
Elliott White	10.00
William Sowden	10.00
Mrs. Horace Weeks	5.00
Mrs. S. Lord Gilberson	5.00
Mrs. Morris	5.00
St. Timothy's, Philadelphia, Parish Association	5.00
St. Timothy's, Philadelphia, congregation	3.00

DIOCESAN TEACHER TRAINING CLASSES

During the Winter Season of 1913–14 the following classes have been arranged under the auspices of the Sunday-school Association of the Diocese of Pennsylvania:

CENTRAL COURSE

The Church House, Twelfth and Walnut Sts., Saturday Afternoons, 2.30 and 3.30 P. M.

Course of Ten Lessons. November 1, 8, 15, 22, 29, December 6, 13, 20, January 3, 10. Examination January 17.

2.30. The Prayer Book. Second year work. Rev. W. Herbert Burk.

2.30. Church History. Third year work. Rev. Llewellyn N. Caley.

3.30. The Christian Year. Five lessons. First year work.

Social Service. Five lessons. First year work.

3.30. The Apostolic Church. Second year work. Rev. Llewellyn N. Caley.

Course of Ten Lessons, February 7, 14, 21, 28, March 7, 14, 21, 28, April 4, 18. Examination April 25.

2.30. Religious Pedagogy. First year work. Rev. W. Herbert Burk.

2.30. The Catechism. Second year work. Rev. Llewellyn N. Caley.

3.30. The Life of Christ. First year work. Rev. Llewellyn N. Caley.

3.30. Biblical Geography. Second year work. Rev. W. Herbert Burk.

WEST PHILADELPHIA COURSE

First Year, Parish House of the Atonement, Forty-seventh St. and Kingsessing Ave.

TUESDAY EVENINGS

Two Periods: 7.45 to 8.30 and 8.30 to 9.15.

Religious Pedagogy, General—Rev. W. H. Burk, October 21 to December 23, first period.

Social Service—Rev. George C. Foley, D.D., October 21 to November 18, second period.

The Christian Year—Rev. W. J. Cox, M.A., November 25 to December 23, second period.

The Life of Our Lord Jesus Christ—Rev. Andrew D. Heffern, D.D., January 6, 1914 to March 10, first period.

Religious Pedagogy, Special—Rev. George C. Foley, D.D., January 6 to February 3, second period.

Missions—Rev. Charles W. Shreiner, February 10 to March 10, second period.

Second Year, Parish House of Calvary Church, Forty-first and Brown Sts.

The Church Catechism—Mrs. John Loman, October 21, 28, November 4, 11, 25, first period.

Christian Doctrine—Rev. George L. Richardson, November 18 and four Tuesdays in December, second period.

The Prayer Book—Rev. Charles L. Steel, October 21 to December 23, five lectures, second period and five first periods.

Acts and Epistles—Rev. H. Cresson McHenry, January 6 to March 10, first period.

History and Organization of the Sunday School—Mrs. Clarence W. Bispham, January 6 to February 3, second period.

Biblical Geography—Rev. E. J. McHenry, February 10 to March 10, second period.

Provision is made for examination of those who choose to enter for it, or write a thesis on the subject, whether they attend the Teacher Training Classes or not; and certificates will be given to those who pass a successful examination or write a satisfactory thesis on each subject, and diplomas will be given to those who pass the examination in all subjects in each course; the obtaining of seventy per cent of marks being the passing grade. The advanced diplomas will be signed by the Bishop of the Diocese.

The value of examination lies in the preparation for it. As a rule only those who decide to enter for the examination devote much time to private study in connection with the lectures. It is very important, therefore, that all students undertake the work with a view to graduation. The examination also helps to keep before the Sunday-school teachers the idea that they should reach some intellectual standard, and counteracts the idea that earnestness alone is needed.

LITERARY

My Garden of Dreams. By Abram Linwood Urban. Published by Thomas Meehan & Sons, Germantown, Philadelphia. 1913.

Those who read and appreciated "The Voice of the Garden," published by Mr. Urban in 1912, will see in this second book another step in the author's development of a garden philosophy. Busied with the affairs of a country parish which ministers to people who come from miles about, this parson finds in his garden a close analogy to the things of life. His garden is to him far more than an aggregate of plants and flowers and trees; it presents to him one continued parable which illustrates and illuminates his whole philosophy of life.

Many are apt to-day to seek the dull gray city, with its hard pavements and walls and its teeming, rushing multitudes, intent only upon the necessities and the comforts of their own lives. And, like a cooling breeze upon a hot summer day comes the message of one whose lot has been cast closer to nature, and who finds in that nature an eternal lesson of life.

He finds in his garden, with all its varied features, not merely the opportunity to work a hobby—not only the gracious influence which serves to refresh and soothe the tired soul—but a panorama of life itself, from the "youtherie of the year" to the garden in winter.

The central theme of the cycle of books of which this one forms the center regards "the garden as nature under cultivation and discipline." The garden blooms and lives and rests and blooms again, not of itself or for itself. It is the expression of the master mind who designed it and planted it and tended it

Violet Oakley's Paintings

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and who loves to work in it and to listen to its voice. Nature, without cultivation and discipline, could never produce the garden. Nor can the soul of man, without a similar cultivation and discipline, produce that which pleases God or approach the very heart of the Eternal One.

There is poetry in this book, and in the whole cycle of which it forms a part. The very conception of the work, the language in which it is written, the illustrations which actually illustrate and the parables which really teach—all are couched in forms genuinely poetic. The man who loves not poetry will miss the message of "My Garden of Dreams." But the man who finds in poetry a vehicle of truth which prose can never give, and who catches from it an inspiration not otherwise obtained, will find here that which may delight his soul and point him to the joys of cultivation and discipline.

As a series of meditations it presents a welcome variation from that particular form of meditation whose name is legion, and which does not always stimulate to a life of sacrifice. The use of the parable, and the discovery of the subjects of the parables in nature constitute but the adoption of our Lord's own method of teaching, and it compares favorably with dogmatic "platitudinizations."

There is simplicity here. One needs to be conversant only with life itself, and to be imbued only with the love of life, to understand the message of the garden. The author gives this message plainly, quietly and strongly, and he who stops to catch its whisper may return with heart astir with a desire to emulate the plants of the garden in making life a constant pouring out of self in service that strives to make others happier.

THE DEACONESS SANFORD RETIRING FUND FOR DEACONESSES

Since the last report in THE CHURCH NEWS of November $310.30 have been received for this fund, making the present amount to be $12,700. This addition of offerings gives encouragement to hope that by voluntary contributions unsolicited the $15,000 which was asked for this endowment fund may ultmately be received.

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¶ **It supervises children** after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.

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CORRESPONDENCE

To the Editors of The Church News:
DEAR SIRS:

As a representative of one of your first advertisers, I wish to take exception to a communication printed in the November issue of THE CHURCE NEWS, in which a correspondent, while calling attention to the merits of a brother artist, makes use of a comparison that would seem to cast discredit upon the names and reputations of a number of your advertisers in the same line of work.

No one can consistently object to the choice made by Mr. Ransome of the artist named in his communication; that is a matter of personal preference and was covered long ago by the saying, "In gustibus non disputandum." I do, however, object to the use of the words, "commercialized art," as though art, furnished through the usual channels of trade, were a thing to be disapproved of by a refined and sensitive nature. As a matter of fact, art is commercialized in the sense that no self-respecting artist will permit himself to be patronized. Art is commercialized in the sense that there is no permanency in trade conducted upon any other plan than that which obeys the great fundamental business law of mutual benefit. It is a law recognized everywhere by reputable business men and artists, and forms the ethical foundations of modern enterprise.

We are not living in the Middle Ages. In those times the apprentice and master craftsman depended upon the benevolence of a few princely patrons or upon the occasional purchase of the guild or town corporation. In these days the master craftsman must look to a larger and more diversified clientele, and he learns of the needs of the public through the paid advertisement and the personal contact of the salesman.

What essential difference is there between a Michael Angelo or a Fra Angelico, working solitary and alone, or a Donatello and a Raphael, working with their score of workmen?

The important thing to remember is this,—that there are still master craftsmen among us intelligently and conscientiously planning and directing the making of the thing beautiful, and a careful review of the advertising columns of THE

(*Continued on page 33*)

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A SEASONABLE REQUEST

Remember, dear Church people, either as individuals or through your Parish. Be sure of the names and destination of your offering. [Write: "For the current need and work of the General Clergy Relief Fund"] Remember by a generous gift or offering, or by a clause in your will, the blessing and relief of actual suffering furnished at this season to between 500 and 600 sick and old and broken-down clergy or their helpless widows and orphans scattered throughout the whole Church. Stop and think just one moment of what this means.

Fill up the treasury so that there may be no danger of a deficit when the next payment is due, and that your Trustees may be prompt and generous. We require $30,000 for each quarterly payment, $120,000 per year.

Give God praise that you are BLESSED in being able to GIVE rather than compelled through sickness and poverty and adverse circumstances to RECEIVE, as do these veteran workers of the Church.

A good measure is $120 per year, but a half or a fourth or a tenth of this given regularly would be a great blessing; $120 per year by 1,000 Churchmen would supply the present need. Send postal for convincing information.

In order to economy of administration the Central Offices of this, the only National, Official Society of the Church, are in the Church House of the Diocese of Pennsylvania. The Society or "Fund" is incorporated under the laws of New York and a majority of the Board elected by the General Convention are from that Diocese. The only two National Official Societies provided for in the General Canons have their headquarters, the one the Missionary Society (that for the WORK) in the great Diocese of New York. The General Clergy Relief Fund (that for the WORKERS) in the great Diocese of Pennsylvania.

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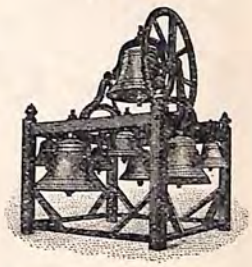

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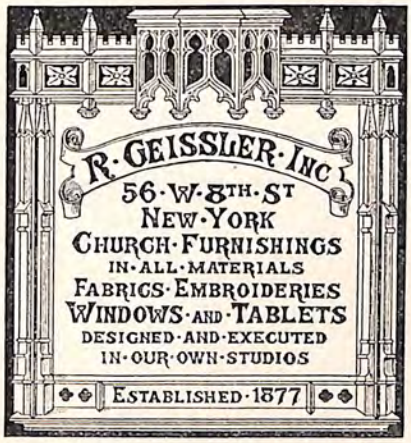

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(*Continued from page 31*)

CHURCH NEWS will, I am sure, disclose the names of advertisers who are in every way worthy of the confidence and consideration of your readers.

Trusting you will give this the same degree of publicity accorded to Mr. Ransome's communication, I am,

Very truly yours,

FREDERICK E. MAYER,
Representing The D'Ascenzo Studios.

NEWS DEPARTMENT

(*Continued from page 18*)

It is announced that the Rev. John Mills Gilbert has accepted his call to become rector of Holy Trinity Church, West Chester. Mr. Gilbert has been rector of St. Paul's Church, Harrisburg. He will assume his new duties in December.

The fifth anniversary of his rectorship of the Church of the Resurrection (Broad and Tioga Streets) was observed on Sunday, November 2d, by the Rev. James O. McIlhenny. Large congregations and widespread interest marked the occasion. At the morning service the preacher was the Rev. J. DeW. Perry, D.D., who had represented the Bishop of the diocese at Mr. McIlhenny's institution, on All Saints' Day, 1908. On Wednesday evening, November 5th, the rector was tendered a public reception by the wardens and vestry. This was largely attended and was a most enjoyable affair.

The clergy and parish workers (particularly Bible class teachers and leaders of mission study classes) will be interested to learn that the "Bishop White

(*Continued on page 35*)

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(*Continued from page 33*)

Parish Library Association" is now in a position to loan sets of books to parishes to be circulated for two months. These "libraries" are arranged by subjects ("Missions," "Prayer Book and Devotional," "Homiletics," "Biography," "Pastoral Theology," "Theology," "Church History," etc.). Application for catalogues and books may be made to Miss Katherine Brierly, 247 South Sixteenth Street, Philadelphia.

On the afternoon of All Saints' Day the Bishop of the Diocese, in the presence of many of the clergy and a large congregation, formally dedicated the recently erected parish house of the Church of the Good Shepherd at Cumberland and Collins Streets in the Kensington district. The building of gray stone in the Gothic style cost more than $20,000 and is a memorial of the more than 1,600 persons whom the rector, Rev. John A. Goodfellow, has buried during his pastorate of over forty years. The parish house is conveniently arranged and provided with splendid facilities for carrying on a social and institutional work suited to the needs of the neighborhood.

The Rev. W. Filler Lutz, rector of Christ Church, Eddington, Pa., has been granted a two-months' vacation by his vestry, and was presented with a substantial check by his parishioners. He will spend his vacation in Southern Italy and Spain.

The twenty-seventh anniversary of the commencement of work at the Memorial Chapel of the Holy Communion, Philadelphia (the Rev. Alfred R. Berkeley, vicar), was observed on Sunday, October 5th. The sermon at the morning service was preached by the Rev. William F. Ayer, who had charge of the work for twenty years from its inception. Rally Day in the Sunday-school, and a reunion of former members, brought together a large number in the afternoon, and in the evening the rector of the parish, the Rev. William T. Capers, and the other clergy were present, and the sermon was preached by the Rt. Rev. Lucien Lee Kinsolving, D.D., Missionary Bishop of Southern Brazil. Bishop Kinsolving mentioned the coincidence that the day was also the twenty-fourth anniversary of his beginning work in Brazil. It is an interesting fact that the sermon at the opening of this chapel, which

(*Continued on page 37*)

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WANTED—By church woman, position as companion and caretaker. Can furnish best of references.—H. L. S., CHURCH NEWS Office, 1006 Arch Street.

(Continued from page 35)

was built by the late George C. Thomas, was preached by the Rev. Phillips Brooks, then rector of Trinity Church, Boston; and it was while on the way to the service that he and the Rev. Dr. McVickar, afterward Bishop of Rhode Island, narrowly escaped death by the collision of the carriage in which they were riding with a train. The incident was recalled by the Rev. Mr. Ayer, the morning preacher, who was in charge of the chapel at the time.

Another chapter in the inspiring, if short, history of Old St. Paul's Club, 411 Spruce Street, was marked on the evening of St. Luke's Day by a reception, held in honor of the club's president, Rev. H. Cresson McHenry. Mr. McHenry has returned from a vacation, and the members, all of whom have been released from the bondage of drink through the influence of the club, planned this reception as a surprise for him.

In a brief address by Frank H. Dougherty, the treasurer, it was shown that more than 25,000 men had written their names on the register book of the club since its establishment about four years ago. Such a record by a club that is entirely self-supporting was cited as unprecedented. Although it maintains a four-story house with dormitories, bathrooms, reading room and pool room, the members do not ask for outside aid.

Mr. McHenry said the club's history showed that the day of miracles was not over. Men, he said, came to the door of Old St. Paul's, who were dead to self-respect, blind to duty, and deaf to the call of conscience. These men were resurrected from dead things to a life of true manhood, he asserted.

An entertainment followed. Among those who took part were members of St. Stephen's Guild of the Church of St. John the Evangelist; Mrs. John A. Weber, pianist; H. Gresch, Miss Nellie Gresch, Master Andrew Dougherty, Miss Florence Dougherty, Miss Anna Burt, George Vaughn, and William Callahan, of Dumont's Minstrels.

The Triennial Service of the Woman's Auxiliary took place in the Cathedral of St. John the Divine, New York, on October 9th. It was the greatest assembly of the women of the Church ever held, and the United Thankoffering, which they have been gathering for the last three years, amounted to $300,000.

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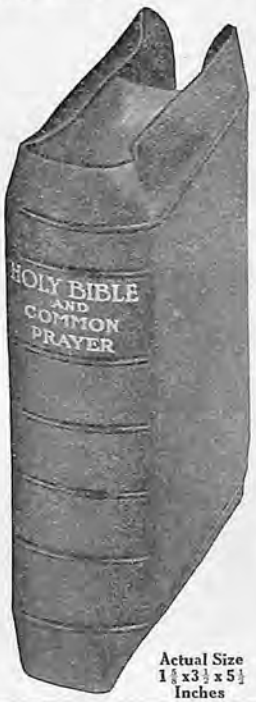

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RESOURCES

Loans and Discounts,	$12,361,457.92
Due from Banks and Bankers,	1,834,089.30
Clearing House Exchanges,	358,109.52
Cash and Reserve,	3,002,169.39
Total,	$17,555,826.13

LIABILITIES

Capital	$1,000,000.00
Surplus and Undivided Profits,	2,780,591.73
Circulation,	496,700.00
Deposits,	13,278,534.40
Total,	$17,555,826.13

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